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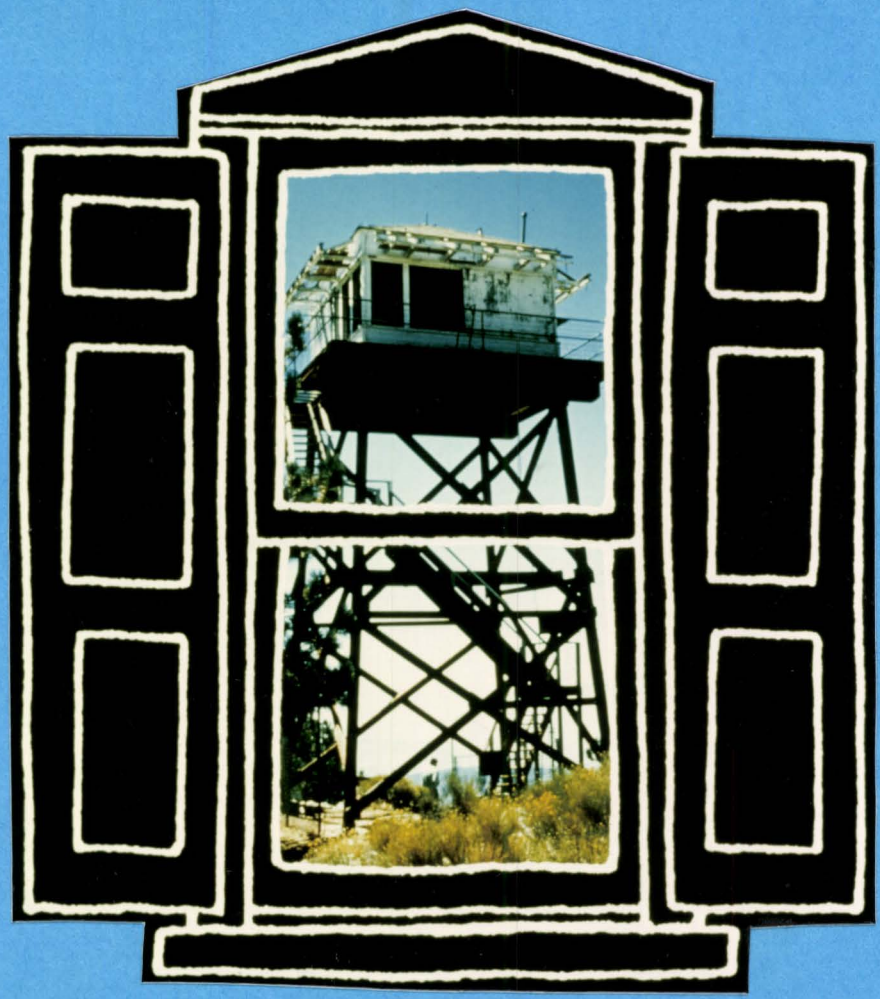
CHANGE, DIVERSITY, AND LEADERSHIP

Windows on California's Past and its Future

Through the Interpretation of Cultural Resources



USDA Forest Service
Pacific Southwest Region

S93 0020

CHANGE, DIVERSITY, AND LEADERSHIP:

Windows on California's Past and its Future

Through the Interpretation of Cultural Resources

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ABSTRACT

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TITLE: Change, Diversity, and Leadership:
Windows on California's Past and its Future
Through the Interpretation of Cultural Resources

ABSTRACT: A growing interest in historic sites and the need to develop recreational opportunities, particularly in urban interface forests and areas of rural development, have made interpretation of cultural resources a high priority in the Pacific Southwest Region of the Forest Service and within the agency. This guide responds to these interests by providing a focus for the region's interpretation of cultural resources.

In the Pacific Southwest Region, most interpretive projects and activities involving cultural resources are planned and initiated at the local level (i.e., by individual forests and districts). Interpretive themes or messages used often have limited, local significance, and would benefit from a broad perspective. This guide provides statewide themes and larger historical contexts, which the forests can adapt to local interests. This guide also discusses general principles, goals, and techniques of interpretation as they apply to history and cultural resources on national forests. An annotated bibliography is included to assist interpreters of cultural resources.

KEYWORDS: Interpretation; Historic Sites; Cultural Resource Management; Historic Preservation; Archaeology, "Living"

CONTENTS

I. EXECUTIVE SUMMARY ..... v.

II. ACKNOWLEDGEMENTS ..... viii.

III. INTRODUCTION 1

Statement of Purpose 2
Current Situation 3
Scope of This Guide 3
Californians - A Profile 4
Cultural Resources in California - A Profile 6

IV. INTERPRETIVE THEMES 9

The National Theme--Windows on the Past 11
The Regional Theme--Windows on the Past as Windows to the Future 12
Regional Subthemes 13
Changing Perspectives on the Landscape 14
Diversity - The Past is a Foreign Country or Getting History Right 17
Leadership - One Hundred Years of Conservation 27
Examples Using the Regional Theme and Subthemes 32
Jacinto Reyes, the First Hispanic Forest Ranger 32
Railroad Logging 36

V. GUIDES FOR INTERPRETING CULTURAL RESOURCES 39

Tilden's Principles of Interpretation 40
Tilden's Principles as Applied to Interpreting Cultural Resources 41
Keys to Successful Interpretive Planning 42
Goals of Interpreting Cultural Resources 43
Keys to Successful Interpretation of Cultural Resources 44
Techniques and Media 46

VI. INTEGRATING INTERPRETATION AND HISTORIC PRESERVATION 49

Section 106 Review 50
Protection of Sites 50
Interpretation of Sites NOT Eligible to the National Register 51

VII. CONCLUSION 52

Benefits of Interpreting Cultural Resources 53
Recommendations 54

VIII. ANNOTATED BIBLIOGRAPHY 56

EXECUTIVE SUMMARY

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SUMMARY:

Statement of Purpose: A growing interest in historic sites and the need to develop recreational opportunities, particularly in urban interface forests and areas of rural development, have made interpretation of cultural resources a high priority in the Pacific Southwest Region of the Forest Service and within the agency. At the regional level, this priority was identified in the Focus on Action, a five-year plan for the Region's Recreation Program. At the national level, interpretation has been given priority in the President's Budget Initiative for America's Great Outdoors and the National Recreation Strategy with its Windows on the Past Program. This guide responds to these interests by providing a focus for the region's interpretation of cultural resources.

In the Pacific Southwest Region, most interpretive projects and activities involving cultural resources are planned and initiated at the the local level (i.e., by individual forests and districts). On some forests this is accomplished as part of forest interpretive plans or Land Management Plans, but often projects develop opportunistically, as interest and funds become available. Interpretive themes or messages used often have limited, local significance, and would benefit from a broad perspective. This guide provides statewide themes and larger historical contexts, which the forests can adapt to local interests.

In the past, management of cultural resources has concentrated primarily on preservation and protection, while only limited interpretative skills have been directed toward enhancing historic sites. Therefore, this guide discusses general principles, goals, and techniques of interpretation as they apply to history and cultural resources on national forests. An annotated bibliography is included to assist interpreters of cultural resources.

Method of Development: This project began with a review of literature in three broad areas: visitors and tourism in California, trends in California recreation, and interpretation of history and cultural resources. Also, the national forests in California were asked to submit information on sites with potential for interpretation. From these sources, a profile of the population within the state and a broad definition of cultural-resource property-types were established. Next, regional themes were developed to help tie interpretation of cultural resources to statewide historical themes and broad trends in today's population and recreational preferences in the state. Finally, general principles and goals of interpretation were adapted to the specific needs of cultural resources, and an annotated bibliography was prepared. These are provided as guides for forest interpretive services programs.

Recommendations: The following recommendations are made with regard to the implementation and use of this interpretive guide:

Regional Office. The Regional Office is responsible for distribution of this guide, testing, and modifying its contents, and providing training. The Regional Office will accomplish these goals through the following steps:

1. A variety of handouts and guides will be assembled and used as appendixes to this guide. These items will include:

   Lists of resources
   Forest Service Manual 2300, Chapter 2390 - Interpretive Services
   Technical information on signing, etc.
   Sample brochures with annotations
   Interpretive association overview
   Guides to accessible interpretation
   Guides to interpretation and the Recreation Opportunities Spectrum (ROS)

2. The guide and appendixes will be assembled in a binder format so they will be easy to use and access. The binders will be made available to cultural resource and interpretive specialists on each of the forests and ranger districts.

3. Pilot projects will be selected to test this guide. The forests and districts involved in these pilot projects will be asked to provide feedback on the guide's usefulness and effectiveness.

4. Changes will be made to the guide based the forest's recommendations.

5. A series of training sessions will be developed over the next few years that emphasizes the interpretation of cultural resources. The guide will provide a focus for those training sessions.

6. A review will be conducted in 2 years to evaluate the effectiveness of the guide and update information.

7. A separate plan for interpreting cultural resources for children should be be developed in the future.

Forests and Districts. The forests should generally work as a whole in developing forest-wide interpretative plans and prioritizing projects. However, each district needs to look closely at its local area, identifying opportunities that exist, and coordinating with natural and cultural sites already available for visitation. We recommend that:

1. Forests and districts review cultural resources for their interpretive potential and make interpretation an integral part of their programs.

2. Forests and districts tie local interpretive projects to both the national Windows on the Past Program and to the regional interpretive themes provided in this guide.

3. Forests develop interpretive plans for cultural resources that link recreational opportunities in their area. Local and site specific themes should be developed at both forest and ranger district levels, and they should devolve from the broader themes provided in this guide.

4. Forests and districts use an interdisciplinary approach to develop interpretive projects. Various specialists should be brought together in the process.

5. Protection of the resource must remain a primary goal in managing cultural resources, and in developing interpretation of cultural resources. Forests and districts must balance the goals of preservation against those of public interpretation.

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I would like to thank Gina McLellan and the College of Forest and Recreation Resources at Clemson University in South Carolina for sponsoring the Outdoor Recreation Management Program. Every aspect of this course is of the highest quality, and I recommend it to all Forest Service employees. Ms. McLellan's dedication to this program and to its students is outstanding. This Short Course will remain one of the highpoints of my academic and professional career.

I also wish to thank those who assisted me by reviewing and discussing the contents of this paper. First, and foremost, my husband F. Thomas Ledig who, as friend and mentor, helped me get throught this extra busy year. I thank the review committee who met with me in Salt Lake City, UT: Gordon Howard, Dean McAlister, Wayne Nicolls, and Don Ostby. I trust that I have incorporated their comments to their satisfaction. Thanks also go to Jean Hawthorne, Bonnie Lippitt, Carmel Meisenbach, Lex Palmer, Judy Rose, Christine Savage, Clarence Spigner, and Lance Yokota for their reviews and helpful comments, and to the Recreation Staff in the Pacific Southwest Region, who provided ideas and support.

INTRODUCTION

Statement of Purpose

The purpose of this guide is to expand and focus efforts to interpret forest and Forest Service history for the public in order to foster:

--enjoyment and involvement with its heritage;

--appreciation of cultural diversity;

--education and awareness; and

--protection of the resource.

This plan responds to needs identified in the following initiatives:

Pacific Southwest Region's Focus on Action (FS 1991). This five-year plan for development of Forest Service recreation in California identifies interpretation as an important part of the Region's recreation program over the next several years.

FY 1992 Presidential Budget Initiative for America's Great Outdoors. This initiative identifies interpretive services as a key element and in particular directs us "to provide improved maintenance at...the highest priority visitor centers, particularly on urban forests, and to fund other Forest Service interpretation programs that serve large numbers of visitors." The Initiative calls for expansion of the Windows on the Past and Passport in Time programs, of which interpretation is a significant element.

The National Recreation Strategy. This focuses on communicating with the public about recreational opportunities on national forests. One of the most important parts of this strategy is the **Windows on the Past Program**, which emphasizes interpretation of history and cultural resources, through partnerships with universities and other organizations.

Section 110 of the National Historic Preservation Act as amended. This act requires that Federal agencies fully integrate historic preservation into their ongoing programs and missions. As part of these historic preservation programs, Section 110 directs agencies to consider interpretation of historic properties in their management plans. "Properties associated with people, groups, or that possess significance in our past may have potential for public interpretation as exhibits-in-place or as sources of information for interpretation elsewhere" (NHPA, Section 110(a)(1) c, 1, iii, A).

Amenity Resources and Rural Economic Growth: Report on a National Policy Symposium (Siehl 1990). This recent Congressional Research Service report states that amenity resources can contribute to a program for the social and economic well-being of rural communities. "Amenity resources refer to those aspects of the rural environment in which residents and visitors may find

beauty, pleasure, and experiences that are unique to their locales." These amenity resources can include "historical attributes, cultural events,...and other man-made resources and activities, including educational presentations about local business and industry such as logging, mining, or manufacturing."

Current Situation

A growing interest in historic sites on the part of the public and the need to develop recreational opportunities, particularly in urban interface forests and areas of rural development, have made interpretation of cultural resources a high priority in the Pacific Southwest Region of the Forest Service and within the agency. At the regional level, this priority was identified in Focus on Action, a five-year plan for the Region's Recreation Program. At the national level, interpretation has been given priority in the President's Budget Initiative for America's Great Outdoors and the National Recreation Strategy with its Windows on the Past Program. This guide responds to these interests by providing a focus for the region's interpretation of cultural resources.

In the Pacific Southwest Region, most interpretive projects and activities involving cultural resources are planned and initiated at the local level (i.e., by individual forests and ranger districts). On some forests this is accomplished as part of forest interpretive plans or Land Management Plans, but often projects develop opportunistically, as interest and funds become available. Interpretive themes or messages used often have limited, local significance, and would benefit from a broad perspective. This guide provides statewide themes and larger historical contexts, which the forests can adapt to local interests.

At the same time, management of cultural resources has concentrated primarily on preservation and protection, while only limited interpretative skills have been directed toward enhancing historic sites. This guide discusses general principles, goals, and techniques of interpretation as they apply to history and cultural resources on national forests. An annotated bibliography is included to assist interpreters of cultural resources.

Scope of This Guide

This plan focuses specifically on the interpretation of cultural resources, not interpretation in general. It does, however, incorporate many of the general principles and concepts of the discipline. The guide has been written with national forests in California in mind, in particular, in the development of regional interpretive themes. It does not include interpretation for children. As Freeman Tilden (1957) said: "Interpretation addressed to children should not be a dilution of the presentation to adults, but should follow a fundamentally different approach." A separate plan for interpreting cultural resources for children needs to be developed.

Use of the term "interpretive projects" in this guide is meant to include all interpretive materials, facilities, and activities.

Californians - A Profile

This profile describes a major portion of the potential visitors to California's national forests, Californian's themselves. Also, because people are in essence part of the resource itself, and they are the creators and maintainers of cultural traditions and values, it is important to know Californians:

Who are they?

Californians are growing in number. According to the 1990 census, there are over 30 million people living in California. At least 400,000 people move to California every year and by some estimates this figure is low. In the next 10 years, the population will increase by 25 percent--7 million more people, and most will be clustered in already congested cities (FS 1991).

Californians are culturally diverse. Most of the hundreds of people that arrive daily from somewhere else bring new cultures and new values with them. Some come from other parts of North America, crossing the Rockies and then the Sierra Nevada as Euroamerican emigrants did in the nineteenth century, and the waves of prehistoric peoples did before them. But most cross international boundaries to get here, as the Spanish, Chinese, and other cultural groups did in the past. Demographers predict that the current Caucasian majority will represent less than 50 percent of the total population of California in the next century. Hispanics are expected to make up almost 30 percent, and Asians approximately 12 percent (FS 1991). These figures mask a great deal of diversity; even within the Hispanic and Asian groups, there is a variety of nationalities, traditions, languages, and cultural perspectives.

Californians are getting older. The average age of Californians is increasing as it is nationwide. By the year 2000, there will be over 4 million people over the age of 65 living in the state, representing the fastest growing age segment (NPS 1990). Lowered birthrates and longer life spans contribute to this trend. However, the "baby boom" of the 1950s and early 1960s has created an abnormally high percentage of young and middle-aged adults, guaranteeing that the population will continue to age for several decades.

What are their recreation needs?

As the state's population increases, so does participation in outdoor recreation. In 1989, over 25 percent, one-quarter of the recreation visits to all the national forests in the country, occurred in the Pacific Southwest--almost 64 million recreation visitor days (FS 1991). Californians live, work, and spend a good share of their recreation time in or near a few major metropolitan areas, where more than 90 percent of the population is located. California has four national forests in southern California which have become "urban national forests" because of the growing together of large cities around them. The Angeles, Cleveland, San Bernardino, and Los Padres National Forests are now enveloped by the megalopolis of Southern California.

Forest visitors want to escape the heat of the Central Valley or the smog of the cities by driving to national forests to camp, hike, fish, hunt, and relax in their recreation cabins. Others hop on their mountain bikes and off-highway vehicles, strap on their packs, or parachute into the great blue void to get away.

They come from close to home; often within 100 miles of where they live. More and more vacations are three to five days in length (CDC 1989), and visiting historic sites near metropolitan areas fits these short itineraries much better than visiting grand scenic areas, national areas, or national parks.

On the other hand, California has forests that are further from cities that also are experiencing urbanization: the Shasta-Trinity, Tahoe, Eldorado, Stanislaus, and Sierra National Forests. Traditionally-rural areas are now experiencing phenomenal growth from people trying to escaping crime, pollution, crowds, and traffic--people looking for an improved quality of life. Now, the new emigrants bring urban-based values.

Cultural Resources in California - A Profile

What are they?

Like California's population, California's cultural resources are large in number. Five million acres have been surveyed for cultural sites on forests in California, and over 34,000 sites have been recorded. The potential for as-yet-undiscovered sites is ten times that number. Over 7,000 of the recorded sites have the potential for interpretation, research, and environmental education.

Like California's people, California's cultural resources are diverse. A wide variety of cultural resources can be found on Forest Service-administered lands in California. They include prehistoric Native American sites, historic sites, landscapes, and areas of religious or spiritual significance. Cultural resources include objects, a Paiute arrowhead or scraper, fragments of Chinese four-seasons pottery, the button from a dress, any of thousands of objects--limited only by the bounds of human activity. They also include features of the forest landscape such as natural landmarks and fossil sites, because they generate human interest.

Prehistoric Native American sites date from 10,000 B.C. to the arrival of Euroamericans in the eighteenth century. Sites include scatters of obsidian flakes and stone tools, mortars found in bedrock where acorns were ground for food, rock outcroppings painted with symbols and figures, and human burials. These sites are frequently of low visibility because they have been covered by vegetation or layers of duff and soil. Sometimes they are found on the surface only; sometimes they exist deep within the soil. Often they are found in areas that are popular with today's recreationists; because of their beauty or convenience, sites that were once attractive to early Native Americans still draw today's Americans as well. Yet, sometimes, sites are found where they would seem least likely; on steep slopes or in ravines.

The following functional types of prehistoric sites are found on California's forests:

Functional Type	Examples
1] Cooking/heating	hearth, earth oven
2] Fishing	fish weir
3] Food collection/preparation	milling station, bedrock mortars
4] Habitation	depression, rock ring
5] Hunting	hunting blind, drive line
6] Mortuary/mourning	burial, funerary offering
7] Raw material collection	quarry
8] Religious/spiritual/ceremonial	rock cairn, prayer seat, rock art
9] Tool/artifact manufacture	lithic scatter, sharpening grooves
10] Storage	cache, storage pit
11] Travel/transportation	trail, rut, path

Cultural resources include historic sites such as a miner's claim, an early log cabin in the woods, a truss bridge spanning a creek, a fire lookout tower, an early emigrant wagon route, an adobe complex build by Mexican artisans, or the remains of a Civilian Conservation Corps camp. These sites date from the early exploration and Spanish mission eras of the sixteenth to nineteenth centuries up to the present.

The following functional types of historic sites are found on California's forests:

Functional Type	Examples
1] Administration	Forest Service buildings
2] Agriculture	homestead/ranch/line shack
3] Communications	telephone/telegraph line, insulators
4] Conservation/preservation	CCC/WPA/Sierra Club structure
5] Education	school, research center, education camp
6] Industry	ice house, charcoal kiln, movie set
7] Logging	railroad logging grade, flume, log deck
8] Military	battlefield, WWII post
9] Mining	mine shaft, miner's cabin, tailings piles
10] Recreation	camp site, campground, recreation residence,
11] Religion	shrine, chapel
12] Road or trail	stageline, emigrant trail, highway
13] Science	observatory, reactor
14] Town/community	mining settlement
15] Water development	ditch, canal, hydroelectric dam

Cultural resources also include landscapes and human impacted environments, such as a historic arboretum, a Civilian Conservation Corps designed landscape surrounding an administrative site, agricultural terrace patterns, stone walls, and paths, and other evidence of early forms of land use. Cultural landscapes are difficult to manage because they are dynamic, and change through time.

Cultural resources include areas of special religious or spiritual significance, or areas where special traditional practices are performed. These sites play an important role for Native Americans today, giving them a strong sense of their place in the world. These resources might or might not be associated with a site on the ground. They can include prominant landscape features, springs and other riparian locations, traditional hunting or meeting places, traditional plant gathering and fishing places, and burial sites. Most are not openly identified by the tribes because of their sacred nature; however, more and more are coming to light as public land management decisions effect them.

Cultural resources include intangible elements of our cultural heritage, the human environment and traditional lifeways. The American Folklife Preservation Act of 1976 defines this as: "the traditional expressive culture shared within the various groups in the United States: familial, occupational, religious, regional". These lifeways are an extremely important part of our cultural

heritage and have not received as much attention as a resource, largely because describing and protecting them is more complicated.

Like California's population, cultural resources on national forests are getting older--and younger. There is no doubt that prehistoric archaeological resources representing past cultures are recognized as historically significant. Over time they have attained value and are widely recognized as a meaningful part of our past. On the other hand there are many cultural resources that are not recognized because they are seen as part of the more recent past, sites such as Forest Service administrative sites, bridges and other structures built during the 1930s by the Civilian Conservation Corps.

As a general guide, the National Register of Historic Places suggests that the passage of 50 years provides a time frame after which a site can be viewed with enough distance that its historic significance can be determined. But in fact, this is not a hard, fixed timeframe at all. A site may quickly emerge from the commonplace, and assume historic value, or this process may take considerable time. It is important to remember that age is not the only factor in determining cultural significance.

Contemporary traditions and lifeways have also come to be understood as part of our cultural heritage. So, activities that are ongoing today, familial, ethnic, occupational, religious, and regional activities that represent our distinctive cultural roots, are also part of our cultural resources.

What are their preservation needs?

Cultural resources are a part of our national heritage and belong to us all. As a resource management agency, one of our jobs is to preserve and protect these resources from vandalism and inadvertent damage. Disturbance of sites and theft of artifacts from Federal lands are, of course, illegal. Protection is provided by the 1906 Antiquities Act and, more recently, the 1979 Archaeological Resources Protection Act (ARPA). Legal recourse is always an option, but it is also the responsibility of Federal agencies, including the Forest Service, to educate and inform the public about the values of these resources, so that theft and disturbance do not occur in the first place. Interpretation is one very effective means to achieve this goal. Proper interpretation and prioritization of interpretive projects can both fulfill our need to protect cultural resources, and the public's desire to visit historic sites while recreating.

INTERPRETIVE THEMES

INTERPRETIVE THEMES

"At historic sites interpretation is defined as the art of explaining the past, in relation to environmental and social conditions, to casual visitors by bringing it to life, usually in thematic or story form."

(David Herbert 1989)

In many ways, the most important element of interpretation is the theme or central idea that is presented. Themes provide organizational structure and, establish a focus and overall purpose for an interpretive presentation. A theme consists of one simple idea or message designed to interest and motivate the audience (Lewis 1980).

The interpretive themes described below link cultural resources, which are the physical embodiment or remains of the past as well as their intangible aspects, with larger currents in time. These themes also link the past with the present and the future to make them relevant to people today. The themes are broad in scope. They are intended to unify and guide efforts in interpreting cultural resources in the Pacific Southwest Region. The national theme provides the larger framework. The regional themes link individual sites in an area and give them context within the history of the state as a whole.

Local themes provide the immediate link with the resource and an aspect of the message that is unique to a particular area. As Parker Potter said, "Different communities have different pasts and need to know specific things about those pasts", and the "most meaningful and significant messages are not 'one size fits all' (1990)." However, local messages are given depth and greater significance when seen in the larger perspective. Therefore, while local and site specific themes should be developed at the forest and ranger district levels, they should devolve from the broader themes provided in this guide.

THE NATIONAL THEME: Windows on the Past--Cultural Resources are "windows" that look out onto the past; they provide a framework for understanding our national heritage.

> There is much virtue in a window... A window is to a human being as a frame is to a painting, as a proscenium to a play, as 'form' to literature. It strongly defines its content.
>
> (Max Beerbohm)

Windows on the Past is a Forest Service program that was initiated as part of the National Recreation Strategy. Interpretation of archaeological and historical resources for the public is one of the key elements of this program. Windows on the Past is also, in essence, a national theme for the interpretation of cultural resources, a theme that can be used to tie together our efforts to interpret archaeological and historical resources. A window conjures up an image of looking through a framework onto the past, which helps us to define or understand what we are today--the "content" of our lives, as Max Beerbohm put it.

THE REGIONAL THEME: Windows on the Past as Windows to the Future-- California and California's national forests have played a unique role in our country's history; this history is a window, and a window allows us to look both ways, to the future as well as the past.

In California, history and the history of the national forests have played unique and vital roles in the development of this country. California's "windows" on the past are unlike any other region in the country in three fundamental ways:

--the way its landscapes have evolved and changed;

--the diversity of its geography, landforms, and people; and

--its leadership role.

When one looks at California, from its prehistory to the present, three words epitomize that history: change, diversity, and leadership. Each of these "windows" on the past provides a view of the future.

The Forest Service motto, "Caring for the land, and serving people", incorporates the three elements that shape and define our role as an agency: land, people, and service.

By linking California's historic identity with the key components of national forest management, three broad regional subthemes emerge:

Change <----------> Land

Diversity <----------> People

Leadership <----------> Service

REGIONAL SUBTHEMES:

I. CHANGING PERSPECTIVES ON THE LANDSCAPE--The landscape in California has changed and evolved, and humans have been an integral part of that change.

II. DIVERSITY - THE PAST IS A FOREIGN COUNTRY or **GETTING HISTORY RIGHT**-- California has always been a diversity of cultures, from the multitude of prehistoric Indian cultures to today's microcosm of the world.

III. LEADERSHIP - ONE HUNDRED YEARS OF CONSERVATION--California's national forests played an important role in conservation history, and in serving resource and people's needs.

SUBTHEME I--CHANGING PERSPECTIVES ON THE LANDSCAPE--The landscape in California has changed and evolved, and humans have been an integral part of that change.

> "Man the hunter had an exceedingly limited capacity for intervening in his environment. But man the tiller developed a seemingly endless capacity for altering his environment, shaping it to his ends, and multiplying his numbers in the process."
>
> (Lester R. Brown 1971)

Theme Development

The landscape in California has changed and evolved through time, and humans have been an integral part of that change. This subtheme focuses on interpretation of the human factors that have been most influential in affecting the forests, grasslands, and related resources--wildlife, water, recreation, etc. Historic landscapes reflect people's occupation or use1 of the land for a variety of activities: farming, mining, ranching, recreation, social events, commerce, or industry. The important stories are those that tell how cultural effects can be seen on the face of the land.

Cultural landscape has been defined as "a geographical area that has been used, shaped, or modified over time by human activity, occupancy, or intervention, and that possesses a significant concentration, linkage, or continuity of historic landscape features, including areas of land use, buildings, vegetation, roads and waterways, and natural features." (National Register Bulletin 30, draft). In some instances, cultural landscapes are readily visible and in others they are quite subtle.

The changes in populations, through migration, colonialization, and immigration, have played an important role in changing the landscape. The history of California is a continuous story of wave after wave of people coming together, sometimes merging and blending with previous populations, sometimes clashing violently, but always growing. Two hundred years ago there were around 300,000 people living in California, now there are over 30 million. How this increase in population has affected the landscape is another part of the story of change.

Another aspect of this theme is the idea that some land uses do not change. A site that was once appreciated as a beautiful recreation spot, or that was an important mining location, or provided water for early inhabitants, is often ideal for the same purpose today. Through interpretation we can make connections between past and current land uses.

Knowing how changes have taken place through time and what has instigated these changes is key, not only to understanding the past, but to predicting future change. Because of this link, this theme is relevant to people today who want to know more about the environment and what our role will be in the future in shaping that environment.

Through interpretation of cultural landscapes the public can:

--gain a better understanding of how forest and grassland landscapes have changed over the years in response to human influences.

--develop greater understanding of the dynamic nature of our natural resources and their resilience (or lack of it) in the face of human influences.

--better understand changes in how people perceive the land and its resources, and their role in it.

--increase understanding of change as an integral part of both history and the future, that things have changed and will continue to change.

Interpretive Opportunities

There are many ways that cultural resources can be used to interpret changes in the landscape. For example, we can interpret the changes that prehistoric Indians made on the landscape. Although people have often idealized the precolonial Indian lifestyle, it is a myth that Native Americans were the ideal conservationists. They used the land and altered it, but the impacts they made were subtle. The key difference between early Native Americans and modern people is a matter of degree. There simply were not as many people using the land and its resources several thousand years ago, and they did not have as dramatic an effect on the landscape as later people did. Projects that interpret Native American use of the land apply to virtually all of California's national forests. Native American cultural sites are ubiquitous throughout the state.

We can interpret the changes that extractive industries such as Native American obsidian quarrying, or historic mining and timber harvesting have made on the the landscape. Over 100 individual railroad logging systems have been identified on national forests in California. They can be found from the north along the Oregon border to the south in the San Bernardino Mountains. Several of the earliest logging railroads, constructed during the 1860s, are on national forest lands. Mineral exploration in the west has left a substantial number of sites throughout the state, and gold was just one of many mineral resources exploited. All of these sites represent changes in the landscape.

Another example is the invention and growth of the automobile. The resulting development of the state's highway and road system brought about extensive changes in the landscape and the heyday of outdoor recreation in California. During the 1910s, roads pushed further and further into rural farm lands and forested areas to bring urban dwellers from major population centers to the woods. Resorts, private cabins, tourist camps, and motor lodges sprung up all over the state. Today, many

of these historic, rustic mountain resorts, cabins, cottages, and summer homes can be found on national forests in California. Historic highways and roads still link metropolitan areas with more remote areas. These sites present an opportunity for us to interpret outdoor recreation in California.

Many other cultural resources on national forests in California reflect historic occupation or land use, transportation systems and migration trails, ceremonial or religious sites, agricultural and grazing areas, just to name a few. And all resulted in changes in the landscape.

EXAMPLE - The Ah-Di-Na Cabin Site. The Ah-Di-Na cabin site tells a story of change in the landscape through time, but also of continuity. Ah-Di-Na is located on the Shasta-Trinity National Forest adjacent to a Forest Service campground along the McCloud River. Several phases of occupation are evident at this site and there is a marvelous story to tell here of people continuing to enjoy and benefit from the land in the same way century after century.

The site was first occupied by either the Okwanuchu or Pit River Indians. These people undoubtedly traveled the river in their boats, caught fish, and hunted game to feed their families. On the surface of the ground, the visitor can see the evidence of this early settlement.

At the turn of the century, the Whittiers, a wealthy family from San Francisco, developed this river-side paradise into a retreat for hunting and fishing. The remains of two residences, an open-sided summer house, two barns and several other smaller sheds can still be seen. The retreat was later purchased by William Randolph Hearst in 1936 and, during its heyday, famous guests of the family would come to Ah-Di-Na to fish.

In 1965 the Forest Service acquired the property and a campground was opened to the public. Today, forest visitors come to Ah-Di-Na for camping, fishing, kayaking, and picnicking, much as the early inhabitants of the site. Through interpretation, the visitor can experience a strong sense of continuity with the past, and witness the changes in the landscape. They can see how people have interacted with this landscape through time.

Plate 1. Ah-Di-Na Cabin before restoration.

SUBTHEME II--DIVERSITY - THE PAST IS A FOREIGN COUNTRY or **GETTING HISTORY RIGHT**--California has always been a diversity of cultures, from the multitude of prehistoric Indian cultures to today's microcosm of the world.

"Only in the late eighteenth century did people begin to conceive the past as a different realm, not just another country but a congeries of foreign lands endowed with unique histories and personalities. This new past... came to be cherished as a heritage that validated and exalted the present."

(David Lowenthal 1985)

Theme Development

California has always been a diversity of cultures, from the multitude of prehistoric Indian cultures to today's microcosm of the world. Unfortunately, much of this history has been told from a limited perspective. A dominant Euroamerican culture has selectively told the history of this state from its point of view. While progress has been made in revising the many misconceptions that resulted from this skewed perspective, we have a long way to go in "getting history right".

The solution is not to rewrite history but to tell more stories through the eyes of different ethnic groups. It is also important not to inaccurately romanticize these stories. Interpretation can help people better understand why cultures have evolved as they have, and why various peoples are attempting to revive and retain their cultural identities in the modern world.

In California, the Forest Service manages land and cultural resources that represent the history of many different cultures, and the opportunities for interpreting these diverse cultures are vast. We have an important responsibility and opportunity to foster an awareness of California's ethnic diversity.

Today, complex social, cultural, and intellectual forces have obliged us to rethink the way we do business as an agency, as a state, and as a nation. Understanding that a diversity of cultures was an integral part of our past will help us understand the diversity which we are today, and the challenges that will face us in the future.

The goals in developing this theme are to:

--reach out to minority communities and to increase recreation opportunities for minorities and other nontraditional forest visitors, a goal that is part of the National Recreation Strategy.

--"get history right" and tell some of the stories that have been neglected in our interpretation of history.

--understand that history can be seen from many different points of view, and that each of these views is valid and significant.

--provide a framework for understanding changes that are taking place today as part of a continuum.

Just a few of the multitude of cultures have been selected here as examples of the diversity found in California's history--there are are many other groups that could be. Even within these selected groups there are widely different cultures. In interpreting cultural history, we should look at how groups are alike and how they are different, and at the same time, find those universal themes that unite us all.

Windows on the Past to Native American Culture

It is impossible to make generalizations about Native Californians as they lived before the arrival of Euroamericans or as they live today. Anthropologists have divided prehistoric California into six geographically distinct cultural areas: southern, central, northwestern, northeastern, Great Basin, and Colorado River. Within these broad subdivisions, there was great diversity. For thousands of years, California was the most linguistically diverse region in the world, and cultures coexisted that represented a wide variety of religions, and social and political systems.

The California Indians successfully adapted to their environment and generally lived at peace with each other. The actual number of people in California at the time of the arrival of the Spaniards is unknown, but a reasonable estimate is around 310,000 (OHP 1988). While the state's plentiful resources supported more people than any other area of comparable size in North America north of Mexico, there was a balance between the number of people and the resources they used.

Interpretive Opportunities. The peoples of prehistoric California were the essence of cultural diversity, and a prototype of the diversity we continue to see in California today. In addition, their material remains comprise the bulk of the heritage resources that we manage. These are very significant resources, with very strong ties to contemporary Native American populations.

Coordination and dialogue with local Native American populations is essential to develop interpretive projects. This will ensure that interpretation is accurate and appropriate, and that sites and information which are sensitive to a particular Native American group are protected. Cooperation will also foster an appreciation of our management efforts for those resources and improve relationships between Native American groups and the Forest Service.

Targeting interpretive projects to reach Native American populations would be productive in virtually all California's forests, since Native American resources are ubiquitous and Native American populations are scattered around in small reservations and rancherias throughout the state.

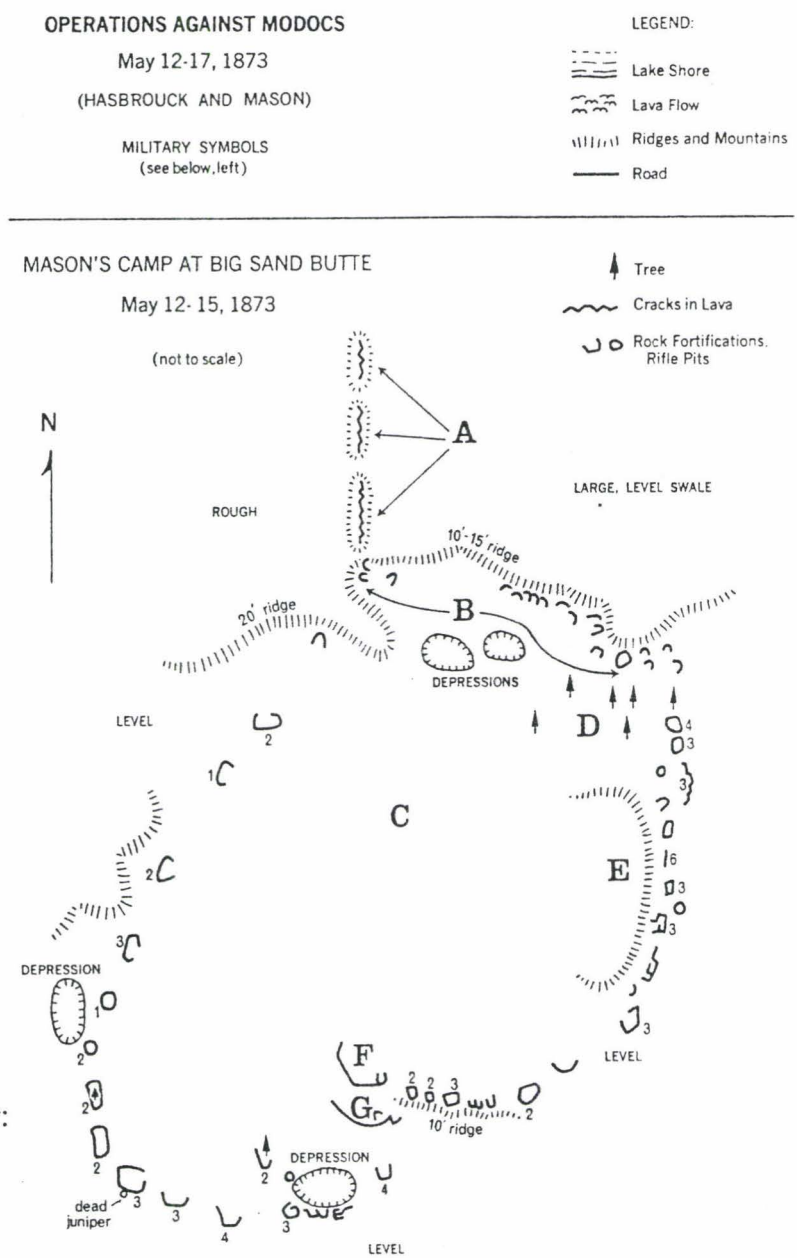
EXAMPLE: The Modoc War and Big Sand Butte. This site on the Modoc National Forest tells a story of cultural conflict, the story of the last armed resistance by Native Californians against the advancing Euroamerican culture. During the decades following the gold rush, a series of conflicts occurred between the new settlers and the native peoples. The Modoc War (1872-73) was fought in the rough lava beds of northeastern California in the vicinity of Tule Lake, just below the Oregon border.

One famous incident in that war began when a band of Modocs left the reservation they had been forced to share with the Oregon Klamaths to return to their homeland on Lost River. The Modoc forces, consisting of about 57 armed warriors, were able to withstand a siege by nearly 1,100 soldiers. When the second siege of the Modoc "Stronghold" ended--captured by the military force--the Modocs were nowhere to be found. They had fled, through the encircling lines under the cover of darkness and vanished into the rough lava beds.

The two military camps at Big Sand Butte are archaeologically identifiable and offer excellent opportunities for interpretation. The forest has proposed a self-guided, interpretive trail from a parking area to the military camps. This site lies close to other Modoc War sites in Lava Beds National Monument and to natural scenic stops in the Tule Lake National Wildlife Refuge. Therefore, an interpretive trail will tie successfully to other opportunities in the area.

Native Americans of this era have been stereotyped either as brutal savages, attacking peace-loving, white settlers, or as a vanishing primitive people incapable of adapting to a superior technological society. Here we have an opportunity correct these biases and to tell of the complexity of the events and of the intelligent, proud people that fought for their homeland and way of life in the rugged lava beds of northern California. "Getting history right" means conveying the personal experiences of the Indians, as well as those of the soldiers and the reaction of easterners to the Modoc Wars.

Plate 2. Mason's Camp at at Big Sand Butte.



From Thompson, Erwin N. Modoc War: Its Military History and Topography. Sacramento: Argus Books. Map 9.

Windows on the Past to Hispanic[1] Culture

The early story of Spanish California is one of trade and exploration. For many decades Spain's interest was limited to the coastal stops that trade ships made while enroute from Mexico to the Philippines. When colonization finally did begin, it was accomplished by a system of missions built from south to north, where Native Californians were to be transformed into Christians.

When Mexico threw off Spanish rule, California came under the control of an independent Mexican nation, and was eventually run by a small, secular group of ranchero families. With this change of control, the missionaries, who were mostly Spaniards, became targets of Mexican hostility.

Many Spanish-speaking people living in the United States today date their heritage to the 1848 Treaty of Guadalupe Hidalgo that ceded to the United States the territory that is now Texas, New Mexico, Arizona, California, Nevada, Utah, and part of Colorado. Many Hispanics in the western United States are descended from families that lived here when it was part of Mexico, before other Euroamericans arrived on the scene.

When people from the eastern United States arrived in California after the discovery of gold in 1849, they found themselves in competition with Mexican miners already working the gold fields. Hostilities developed. Of the 15,000 Mexicans who lived in Calaveras, Tuolumne and Mariposa counties, about two-thirds returned to Mexico under threats of violence (OHP 1988).

The vast majority of California's present Mexican-origin population is the result of immigration in the twentieth century. The Mexican revolution of 1910-1920, combined with World War I, brought mass migrations of Mexicans into the southwest and California. Immigrants were encouraged to move north to work in agriculture and to build the railroads, river levees, and other labor-intensive projects. These people played an important role in the development of the state.

Interpretive Opportunities. California has a rich Hispanic heritage to draw from in interpreting cultural resources--everything from early exploration to today's Spanish/Mexican influences in architecture.

Interpretive projects designed to reach Hispanic populations would be particularly successful in our southern Forests, where Hispanic cultural resources are numerous. These forests are also in close proximity to large urban Hispanic populations. Involving local Hispanic groups in project development would engender coordination and dialogue, foster an appreciation of Forest Service management efforts for those resources, and help ensure appropriate interpretation.

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[1] In California "Latino" is often preferred, because it includes all groups, not just people of Spanish descent (although the term is not gender neutral). However, in order to conform to other Federal programs the term "Hispanic" is used here.

EXAMPLE: San Joaquin Experimental Range--This complex of buildings is located on prime grazing land in the western Sierra foothills and has been the center for a wide variety of biological studies by Forest Service, university, and other cooperative researchers. The studies and publications produced at this station have been proved essential in our understanding rangeland conservation, improved livestock production, and wildlife in California. The site is important in history for this reason alone; however, the site is also unique for its architectural qualities. These remarkable buildings were built from 1935 to 1937 by the Civilian Conservation Corps from adobe bricks made by Mexican artisans on the site. A cache of the original bricks can still be found under a shed on the grounds.

The Spanish/Mexican influence on California architecture provides an excellent opportunity for interpreting Hispanic culture. This style, characterized by bell towers, curved gables, ornament applied to plain walls, exposed timbers, adobe construction, and tiles, continues to thrive in and is characteristic of California.

Plate 3. Adobe bricks made by Mexican artisans for the San Joaquin Experimental Range.

Windows on the Past to Asian Culture

Chinese Americans. Until 1851 only a few hundred Chinese had come to the "Golden Mountain" as they called California. But with the outbreak of the great Taiping Rebellion against the Manchu dynasty in China in 1851, and the 15 years of civil war that ensued, thousands of Chinese emigrated to the state in search of fortune. Most Chinese came here with the intention of returning to their homeland, but few made it back.

By 1852 the number of Chinese had grown to about 25,000 (OHP 1988), concentrated in the mining areas of the Sierras and the Cascades. They were nearly one-third of the population in those areas. Over the next several decades, anti-Chinese sentiment increased, and laws were passed that severely oppressed these people. A foreign miners' tax was instituted which was applied almost exclusively to the Chinese. This law remained in effect until 1870, and during that time, the Chinese paid nearly one-fourth of the state's entire revenue through taxes.

Chinese immigrants built many of the flumes and roads in the mining districts, and trails and roads through the forests to mountain communities. The most impressive construction feat of the Chinese Americans was the construction of the western section of the transcontinental railroad through the foothills and over the high Sierra Nevada.

Japanese Americans. Immigration of Japanese to California had been minimal until the late 1890s, but steadily increased in the early twentieth century. Many Japanese went into farming and agriculture. Unfortunately, they too, experienced discrimination in job opportunities and education, but the most far-reaching discriminatory act towards Japanese Americans was the internment program of World War II.

Interpretive Opportunities. A rich array of sites associated with Chinese cultural and other Asian populations can be found on California's national forests. Different Asian groups were indispensible in mining, ranching, and railroad development in the state; their stories can enrich our understanding of their contributions to history.

Interpretative projects designed to reach Asian American populations would be particularly productive in the Sierran Forests, where Asian cultural resources are numerous. These forests are in close proximity to the large Asian populations of the Bay Area and the Central Valley. The northern forests and their mining history also provide opportunities for interpreting Asian American history. Interpretive projects that incorporate Asian American history should involve the appropriate special interest groups in project development.

EXAMPLE: The Chinese in the Tahoe Basin. The slopes of Heavenly Valley in the Lake Tahoe Basin are dotted with small Chinese encampments. These sites are associated with early roadbuilding or the construction of flumes, activities which relate to the nineteenth century logging which occurred throughout the Basin in support of the Comstock Mining Boom. This is an excellent opportunity for interpreting Chinese culture and the role of the Chinese in the development of the West.

The Lake Tahoe Basin Management Unit plans to develop an interpretive exhibit at the ski resort where as many as 14,600 people visit on a peak day. Chinese artifacts such as soy sauce jugs and the beautiful "Bamboo" and "Double Happiness" tablewares, as well as coins and opium-smoking paraphernalia, will help bring to life the Chinese people that lived and worked in this area.

"Getting History Right" means telling the story that, despite major disputes over Chinese labor such as the "Woodchoopers War of 1868 at Lake Tahoe and strong anti-Chinese sentiments, the early development of this area would not have been possible without these people. The "Past is Foreign Country" means recognizing that early in our history people came from many parts of the world and that migration has been an ongoing process.

Plate 4. Chinese ceramics and other artifacts from a Chinese settlement.

Windows on the Past to African American Culture

Contrary to the belief by many that there were virtually no African Americans living in California before 1940, they had settled throughout the state and made significant contributions to its growth (OHP 1988). In the eighteenth century, African Americans were among the first non-Indian settlers of California (then called New Spain). When an early pueblo was established near the River of Porciuncula in southern California to produce food for the Spanish military presidios, poor farmers, who were a mixture of Indian and Negro, were brought north from Sinaloa. That community is known today as Los Angeles.

African American people contributed to three major California industries before World War II: mining, lumber, and agriculture. African American miners could be found in the Mother Lode country and in Southern California's mines. There were several successful mining companies run by African Americans. And they were were a principle labor force in the wood products industry in Plumas, Siskiyou, and Placer counties between 1920 and 1960. In towns like Quincy, Weed, Foresthill, and McCloud, African Americans made important contributions to the lumber industry. They were among the earliest laborers recruited from outside the state to develop California's agriculture, all of this despite flagrant discrimination and political disenfranchisement (OHP 1988).

Interpretive Opportunities. African American populations and cultural resources associated with their history are not common on California's forests, but some examples are known--for instance, the Beckwourth Trail on the Plumas National Forest. Interpretation of these little-known cultural resources can enhance awareness of African American contributions to the land-use ethic of national forest lands. Development of these interpretive projects should involve local African Americans.

Interpretive projects designed to reach African Americans would be particularly effective near urban centers, where they would be most accessible to large African American populations. Interpretation of this history on forest lands should also tie into the efforts of Commencement 2000, a Pacific Southwest Region program that provides educational opportunities for inner city youth in Oakland schools.

EXAMPLE: The Beckwourth Trail. William Katz in his book The Black West said that, "While his contemporaries, Kit Carson, Jim Bridger, Davy Crockett, and Daniel Boone would rise to prominence, tough, pugnacious Jim Beckwourth would be deleted from the pages of history" (1987, p. 31). Jim Beckwourth was an adventuresome fellow, the "stuff" that legends are made of, but Jim Beckwourth was black.

Beckwourth at various times trapped fur for the Rocky Mountain Fur Company, lived with a band of Crow Indians, and served as an army scout in a war against the Seminoles. In 1848 he traveled to California and worked as a courier, trader, and miner. Then in 1850 he discovered what is now known as Beckwourth Pass in the Sierra Nevada. This trail, a fork of the California Emigrant Trail, became one of the routes that led emigrants into California during the mid-nineteenth century and today it crosses the Plumas National Forest. He also founded the early black community of Beckwourth.

Ina Coolbraith, one of the first emigrants to travel that trail and first poet laureate of California, later wrote, "Ours was the first of the covered wagons to break the trail through Beckwourth Pass into California. We were guided by the famous scout, Jim Beckwourth, who was an historical figure." Ironically, Beckwourth has not been as prominent in the history books as some of the other folk heros. Here we have an opportunity to tell the story that courage, ingenuity, and even restlessness were not just Euroamerican characteristics, but part of the human condition.

Plate 5. Jim Beckwourth's cabin.

SUBTHEME III--LEADERSHIP - ONE HUNDRED YEARS OF CONSERVATION--California's national forests played an important role in conservation history, and in serving resource and people's needs.

"Toward the end of the 19th century, a conservation movement containing and nurturing the germ of the wilderness preservation effort began to emerge. The passage of the Forest Reserve Act of 1891 provided the first comprehensive vehicle by which wilderness could be initially protected, and it showed that conservationists were starting to have some noticeable effect on land use policy. The act was not primarily preservationist. Preservationist leaders, such as John Muir...did support the act, but so did Fernow and other multiple use-oriented foresters."

(Glen O. Robinson, 1975)

Theme Development

The Forest Service has been a leading employer and government representative in many California communities. In that capacity, it has made major contributions to the development and history of the state. The Pacific Southwest Region has a rich administrative history and holds a unique place within the agency. This third theme focuses on conservation history in California, and highlights the Pacific Southwest Region's contributions to that history. The theme includes each of the broad areas of Forest Service management: watershed and soils, fire, timber, recreation, fish and wildlife, range, and minerals and mining, as well as more specialized areas.

The celebration of the centennial of the National Forest System in 1991 provided a unique opportunity to communicate to the American people the significance of its national forests and grasslands and to promote the idea of conservation and wise use of natural resources. This theme continues that message through the interpretation of Forest Service administrative sites and history.

Through interpretation of historic sites that represent our administrative history we can:

--provide a context for the changes that have taken place from our original emphasis on timber, fire, and watershed to the highly diverse functions of the agency in California today.

--describe the progress that has been made in conservation and stewardship on California's national forests during the past century.

--demonstrate the important role that California's national forests played in the the American conservation movement.

--develop a stronger sense of intra-agency pride by raising awareness about the history, accomplishments, and conservation leadership of national forests in California.

--heighten public appreciation and understanding of the idea of natural resource conservation and the multiple-use mandate.

Various approaches can be taken in the development of this conservation theme:

--show how conservation was defined at an earlier point in time, using specific examples from the various management areas of the Forest Service, and how conservation was or was not redefined through time.

--highlight sites where specific events or programs took place which illustrate larger perspectives or trends in Forest Service history.

--show how events taking place in the past relate to current Forest Service issues; how history has impacted people and the management of forests in California today.

--highlight Forest Service efforts during the last 100 years in managing natural and cultural resources.

Cultural Resource Management as Part of Conservation History. A major component of this theme includes interpretation of the cultural resource management process itself. This is an opportunity to tell the public WHY resource managers need (or want) to know about the past, and WHAT they need to know. Interpretation can explain to visitors why the work is important to the resource and to the public (Potter 1990). It is a chance to explain the benefits of historic preservation.

Cultural resources are a fragile, non-renewable, endangered resource. Interpretation of cultural resources provides an opportunity to explain that archaeological and historical resources are under continually increasing pressure from development and other contemporary activities, as well as outright vandalism.

The goals in interpreting cultural resource management are to:

--engender an appreciation for heritage resources, the fabric of our past and our future.

--increase understanding of this activity as one of the multiple-use responsibilities of national forests.

--enlist public support and assistance in reducing and preventing damage and vandalism to historic sites.

Interpretive Opportunities

In 1892, legislators established the San Gabriel Timberland Reserve in southern California as the state's first forest reserve. Since that time numerous other tracts of land were set aside from the public domain. In 1905 the administration of the forest reserves was transferred from the Department of Interior to the Department of Agriculture, enabling professional foresters to put forest conservation principles into practice. The management of timber, water, minerals, and other tangible goods and services, and for recreation and scenic value has now been ongoing for more than 100 years. This history in itself is a cultural resource that can be interpreted to the public.

Over 6,500 Forest Service administrative buildings, many of them historic, are located throughout the state, and they physically embody the agency's history. They range from early, simple log cabins to the sophisticated, but rustic, architecture built by the Civilian Conservation Corps. Seventy-five fire lookouts have been determined to be historically significant in the state. They represent the agency's efforts to manage fire. There is also an array of other administrative sites, such as campgrounds, that represent our history as a land-managing agency in this state, and sites where important Forest Service research has been conducted. These places present numerous opportunities for illustrating the conservation history of the National Forest System in California.

EXAMPLE: Wild Plum Administrative Site. Wild Plum Guard Station is located just east of Sierra City near State Highway 49, and is one of the first Forest Service administrative sites built on the Tahoe National Forest. The site began as a ranch; a residence and blacksmith shop still exist from that era. After the ranch was acquired by the Forest Service, it served as a district office and then later a guard station. Other buildings date from the Civilian Conservation Corps era, and examples of 1930s craftsmanship still remain in the form of corrals, fences, and wagon frames.

The forest proposes to develop a self-guided, interpretive trail that would tie the Wildplum campground and a nearby trailhead to the Pacific Crest Trail with the administrative site. Interpretation of these buildings could increase visitor's understanding of multiple use management and reduce the potential for vandalism of this historic site. The transition from early ranching to public management of lands and Forest management practices from the 1930s to the present can be interpreted. The nearby Haypress hydroelectric plant provides an opportunity to tell how public needs are met by today's national forest management.

Examples Using the Regional Theme and Subthemes

The following two examples show how the regional theme and subthemes presented in this guide might be developed as part of a story line. In designing an interpretive project, ideas like these could be extracted from historical information, and presented in an appropriate media and style for a particular audience.

Jacinto Reyes, the First Hispanic Forest Ranger

Jacinto Damien Reyes was born in San Buenaventura-by-the-Sea, on the coast of California on the 23rd of February 1871. He was a fourth generation Californio, and the first of 10 children born to Rafael Reyes and Maria Francisca Ygnacia Ortega y Reyes. Jacinto came from a long tradition of Spanish explorers of New Spain, or what today is known as California. Jacinto's great-grandfather, Juan Francisco, came to California in 1769 as a member of the Portola Expedition.

In September of 1900 at the age of 29, Jacinto was hired as the first Hispanic Ranger in the U.S. Forest Service. He served as the Ranger for the Cuyama District of the Santa Barbara National Forest (now the Los Padres) for 31 years and 2 months before he retired.

The story of Jacinto's life illustrates the regional themes and subthemes presented in this guide:

Plate 6. Jacinto Damien Reyes (right), the first Hispanic Forest Ranger, and William S. Brown, Administrative Assistant on the Los Padres National Forest, reminiscing about their early adventures. Taken in 1945.

Changing Perspectives on the Landscape. This theme suggests that we can interpret history as interaction between humans and the environment, or the landscape. In California, the landscape has undergone dramatic changes, and humans have been an integral part of those changes. In his memoirs Jacinto describes changes in the landscape that he witnessed during his career:

> I have seen some big changes since I came to the Cuyama. When my parents came here, it was a two weeks' journey to Los Angeles. When I went to work with the Forest Service, we had practically no roads and very few trails. In fact when I became a ranger, we only had one primary trial and a pretty poor trail at that, that led across the mountains to the town of Ojai. . . We and all the early settlers used to get our mail and supplies over that trail by pack train.
>
> It is with considerable pride that I have watched the gradual development of the Cuyama District from the days when we were out of communication with the rest of the world for weeks at a time, and when the rangers handled their own problems as best they could. But there were some phases of the old days that I hate to think of as gone forever.

Plate 7. The Santa Barbara Forest Reserve between 1902 and 1906. Trail leading northwest through California live oak and California sycamore.

Diversity - The Past is a Foreign Country or Getting History Right. This theme develops the idea that California has always been a diversity of cultures. Jacinto tells us about Hispanic Southern California:

> People often ask me if I am a Spaniard, and I have to admit that I am. My father, Rafael Reyes, was born in Los Angeles in 1834. He was one of a family of five boys and five girls.
>
> They owned the Triunfo Ranch, a Spanish grant on which they raised stock.. How well I remember some of the tales my father told me, and some of the happenings of my boyhood during the pioneering days in California. Of course when my father was a boy, Los Angeles was little more than a cluster of adobe buildings around the old Spanish plaza. . . The land that was once the Truinfo Ranch has long since gone the way of the city sub-divisions, but as late as 1878 my father owned five acres of land that cornered from the south and east upon what is now Seventh Street and Broadway. Thinking it would never be worth any more, he sold it for $1200.

Plate 8. The Reyes family Triunfo Ranch.

Leadership--One Hundred Years of Conservation. In California, the National Forest System has played an major role in conservation history. Jacinto, himself, played an important role in that history:

> I know the horrors of forest fires only too well. I have fought so many fires it would take a long time to even mention them in any detail. So I will mention only one of the major disasters....In June 1917, I fought the Matilija-Wheeler Springs fire. With 200 men we worked like demons for five days and five nights before we got the best of that blaze.
>
> I have seen fires when tongues of flame shot through the air like bolts of lightening. I have seen such bolts of flame leap right out of the main fire with a roar like thunder, shoot through the air and set fire to new tinder as much as a quarter of a mile away.

Windows on the Past as Windows to the Future. California and California's National Forests have played a unique role in our country's history; this history is a window on the past and a window to the future as well. One of the primary reasons for the establishment of Forest Reserves 100 years ago was to protect forests and grass lands from fire, and this was especially the case in Southern California. At the turn of the century, 40 million acres of forest burned each year nationwide. Over the last century, through fire management, that amount has been reduced to 3 million; in California, an average of 90 thousand acres per year.

Jacinto was a leader in the suppression of fire; he spent more than 30 years of his life doing this work. Today this job has become even more complex. Prescribed burning is used to reduce fire danger and improve wildlife habitat, and scientists are studying how southern California chaparral burns and responds to fire, looking for ways to ensure that in the future changes in the landscape are made in environmentally and aesthetically sensitive ways.

Jacinto represents another important vision of the future--a future where the 30 percent of the population in California will be Hispanic. Jacinto was the first Hispanic ranger in the Forest Service. He led the way and many more have followed. Jacinto's story, his life, is a window to the past and a window to the future.

Railroad Logging

> "In her nine decades, the logging locomotive proved that there was no place too remote--no terrain unconquerable--no virgin forest safe. Across desert and swamp, water, snow and ice, she pursued the timber."
>
> (Kramer A. Adams 1961)

Changing Perspectives on the Landscape. The early story of timber harvest and railroad logging in California is a story of change. Forests that once covered nearly 46 million of the state's 100 million acres have been reduced to 40 million acres (Davis 1983). Most of this change took place between 1840 and 1920. The discovery of gold in 1848 significantly increased demand for lumber. The depletion of timber stands in the East forced people to look to the West for cheaper, more abundant forest products, and during the 1860s, with the construction of railroads, logging operations penetrated deep into the forests.

The results of this activity can be seen today on the Goosenest Ranger District of the Klamath National Forest near the border of Oregon and California. That part of the state is characterized by rolling hills, numerous drainages, and extensive juniper scrubland. Historical research has shown, however, that this land was once predominantly covered by stands of ponderosa pine. Clearly, over the last 100 years, the vegetation has changed dramatically.

Plate 9. Railroad logging on the Klamath National Forest.

Throughout its history, railroad logging underwent a major technological change. During an earlier phase, cut logs were transported to mills using high-wheeled, oxen carts. At this time, loggers could be selective about the types of timber they cut, and where they harvested. They quite naturally chose the flatter areas that were easiest to reach. Later, the steam donkey was invented, and logs were mechanically pulled or skidded along the ground to railroad cars for transport. By this time, many areas had been over-harvested and the loggers had to push further in, to more rugged, steep terrain.

Studies on the Klamath have shown that the areas that were logged by high-wheel horse carts sustained little impact and that they regenerated naturally. On the other hand, the areas where logs were skidded or pulled to the railroad cars, where loggers were not as selective, and steeper terrain was harvested, sustained greater damage and less natural regeneration. This is what happened to the Goosenest Ranger District.

Plate 10. High-wheeled logging, Weed Lumber Company (1896-1926).

Diversity - The Past is a Foreign Country or Getting History Right. With the introduction of railroads into the lumber industry, companies needed a more specialized, skilled labor force. As a consequence, a new social structure developed in which those who worked in the woods were separate from those who operated and maintained the railroads. Permanent year-round crews of locomotive engineers, railroad maintenance staff, and managers became part of the division of labor which had already existed in the lumber industry. Upward mobility within these groups depended on the size of the labor force, the management structure, and a worker's abilities, but also nationality and race.

A large proportion of the workforce belonged to identifiable ethnic groups and nationalities. For example, in El Dorado and Amador counties, logging companies employed Germans, Italians, Swedes, and Chinese. In southern California, Mexicans formed the majority of the labor force in grade construction. Many of these people had already acquired skills in the maintenance and operation of locomotives in their home countries. They found work as engineers, firemen, conductors, and brakemen, while non-skilled individuals worked as laborers in grade and trestle construction, maintenance, and as section hands.

While different ethnic groups may have worked together in the woods, they did not necessarily live together. Many company towns had segregated housing. For example, in 1922 in the town of Weed, a large number of African American laborers were brought in from Louisiana. After Anglo workers protested this "intrusion", the Blacks were moved to the periphery of the white housing area. Newspaper accounts and oral histories document many such conflicts between various ethnic groups.

Leadership - 100 Years of Conservation. Historic records suggest that railroad logging companies held little regard for the natural environment. Logging practices, especially railroad logging during the late nineteenth century and early twentieth century, were unregulated and had dramatic and often devastating effects on the landscape. Perceptions changed when people began to realize the extent of the devastation and that resources were not endless. This concern helped give rise to the conservation movement and the creation of the Forest Service to protect these lands.

Lessons have been learned from what happened in the past on sites like those on the Klamath National Forest. Forest managers today use this kind of information to determine where timber harvest should take place, what types of timber should be logged, and how regeneration will be managed.

Windows on the Past as Windows to the Future--We have learned to better manage forests from past mistakes, and we continue to learn. Natural resource management is a dynamic process--one that requires continual adjustment in response to changing needs, values, and understanding. The future of our forests depends on improved knowledge through research and international cooperation, and managing them in more environmentally sensitive ways.

GUIDES FOR INTERPRETING CULTURAL RESOURCES

GUIDES FOR INTERPRETING CULTURAL RESOURCES

> "A thousand things you see...do not explain themselves to you. Beauty needs no interpretation...but the naturalist, the historian, the archaeologist, or some other trained mind can carry you further into the search for answers. This task...we call Interpretation."
>
> (Freeman Tilden 1957)

This section begins by relating the interpretation of cultural resources to the basic principles of interpretation as they were defined by Freeman Tilden several decades ago. Next, some keys to successful interpretive planning are discussed, and goals for interpreting cultural sites are presented. Finally, selected media and techniques are discussed as they apply to cultural resource interpretation.

There are several excellent references which provide general guidance for interpretation (see bibliography). The intent here is not to duplicate those efforts but, instead, to focus on the interpretation of cultural resources.

Tilden's Principles of Interpretation

Freeman Tilden outlined six principles of interpretation in his Interpreting Our Heritage (1957):

I. Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.

II. Information, as such, is not Interpretation. Interpretation is revelation based upon information. But they are entirely different things. However, all interpretation includes information.

III. Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical, or architectural. Any art is in some degree reachable.

IV. The chief aim of Interpretation is not instruction, but provocation.

V. Interpretation should aim to present a whole rather than a part, and must address itself to the whole person rather than to any phase.

VI. Interpretation addressed to children (say, up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program. (This guide does not, in fact, attempt to deal with interpretation for children. It takes a special knowledge and approach as Tilden says, and should be presented separately.)

Tilden's Principles as Applied to Interpreting Cultural Resources

Tilden's principles have a unique application when interpreting cultural resources. His first principle expresses the idea that the visitor will experience what is being interpreted through his or her own knowledge or experience--in essence, the visitor's own history. Interpretation of history and the past is powerful for the very reason that it can evoke connections with a person's own past. This needs to be done, however, with sensitivity and a full awareness of the connections that may be made.

Cultural issues and viewpoints change through time and vary from culture to culture. What one group may perceive to be important and valuable, another may find offensive. What may have been appropriate at one time may change as people's values change. The interpreter needs to be aware of these fluctuations in value and perspective. For example, in the past it may have been considered appropriate to exhibit and interpret human remains from Native American burial sites. Today this would be condemned. For a Native American, this type of exhibit, in addition to showing a complete lack of respect for his or her culture, evokes very painful connections with the past.

While information is not interpretation, the credibility of both relies on truth and accuracy. It is important that in interpretation, accuracy not be compromised, just as it is important that archaeologists, historians, and ethnologists base their research on accurate, unbiased information as much as this is possible. Interpreting cultural resources can become difficult when there is a need to balance between avoiding conflict with cultural values and fidelity to historical fact.

Cultural resource managers have tended, for a variety of reasons, to focus on gathering information, i.e., identifying site types, recording data, and archival research. Yet, the goal is to take an artifact or site and place it within the larger historical picture. Similarly, Freeman says, simply relaying facts to the visitor is not interpretation. The presentation of bland historic facts will do little to help a visitor understand a site unless he or she is specifically interested in such details. In interpretation, as in cultural resource management and history, meanings and values--the larger world view that surrounds "facts"--are what we are striving to convey. In this way, cultural resources are ideally suited for interpretation.

Another of Tilden's principles states that the chief aim of interpretation is provocation not instruction. One of the primary responsibilities of cultural resource management is resource protection. Often, the temptation is to try to "educate" or instruct visitors in the need for protection rather than awaken a desire to protect their cultural heritage. This is the not an effective approach. Interpretation needs to be viewed as only one means to this goal, and used as a persuasive tool rather than a rhetorical tool. A visitor who walks away from a site with an increased appreciation for its historical value will most often translate that positive experience into care and protection of the resource.

To a large extent, interpretation and cultural resource management are highly compatible disciplines. In recreating the past, history is an art combining many arts, just as interpretation is. In cultural resource management many arts and sciences come into play: written and material culture, oral traditions, and physical sciences, all are used in recreating the past. Cultural resource managers, who are used to an interdisciplinary approach, have developed many skills which can contribute to interpretation.

Keys to Successful Interpretive Planning

Coordination. Forests should coordinate cultural resource interpretive efforts through the use of forest-wide interpretive plans, plans which are in turn tied to the forest's Land Management Plans. This will ensure that cultural resource interpretation complements other interpretation activities, thereby supporting forest goals identified in the land management process.

Interpretation of cultural resources also needs to be tied with other sites and attractions, natural and scenic as well as historic, in a given area. The planner should ask questions such as: Where are the other significant historic and natural sites in an area? How can this site be incorporated into scenic byways, trail systems, and other opportunities? How can a project connect with existing attractions to create destination areas? It is important to think in terms of how each interpretive project can contribute productively to a local mix of attractions in a specific geographic area.
Planning should be interdisciplinary. Tilden's third principle of interpretation suggests that interpretation is "an art, which combines many arts". Effective interpretive planning also combines many disciplines. Any project should involve a variety of specialists from landscape architects to rural development specialists try to to ensure that all factors and points of view are considered. Planning should also take place in coordination with other agencies and local governments. Multi-organizational teams can assist communities and affords an awareness of the range of opportunities and potential impacts of cultural resource interpretation.

Public participation and Partnerships. Interpretation is potentially one of the most effective means of involving people in the management of public lands. Partnerships with local interpretive associations, historical societies, museums, and a variety of cultural heritage associations are an outstanding source of volunteers for interpretive projects. The authority which allows us to work with volunteers on national forests is found in the National Forests Act of 1972, Public Law 92-300.

Involving local ethnic populations from the early stages of a project through development will engender coordination and dialogue, foster an appreciation of our management efforts for those resources, and help ensure appropriate interpretation. The long-term hope is that cultural resource managers and interpreters will themselves represent a variety of cultures, and serve as interpreters and liaisons for them. Good ethnographic information and positive relationships with the appropriate ethnic groups will lead to better relationships and new ideas for interpretation, and will help avoid inappropriate or offensive activities.

Goals of Interpreting Cultural Resources

> "Through interpretation, understanding, through understanding, appreciation, through appreciation, protection."
>
> (Freeman Tilden 1957)

The following are general goals for interpreting cultural resources. These can be used to develop specific goals and objectives for individual sites on a national forest. David Herbert (1989) suggests that good interpretation should educate, inform, enhance, entertain, and manage. More specifically, good interpretation of history should:

1. Leave the visitor with an understanding of why the site is important to the community, state, nation, or even the world, but most of all why it is important to them.

2. Enable the visitor to "experience" another way of life in another time--to impart some feeling for what it was like to live at some other point in time.

3. Allow the visitor to relate personally to what is being interpreted--to enable someone to learn something about themselves or the time they live in though a vision of the past.

4. Create empathy towards the site. The visitor should leave with a sense of respect for the qualities of the site and an appreciation of why the site should be conserved. One "hidden agenda" is to strengthen the visitor's commitment to the cause of historic preservation.

5. Be appropriate to the setting. The less intrusive, the better in a general sense, but in accordance with Recreation Opportunity Spectrum (ROS) guidelines (Pollack 1989).

6. Be targeted to specific audiences. Interpretation for a college level class will be different from that for a family on an outing.

7. Have specific objectives for interpretation targeted to specific audiences. These objectives should address three levels of understanding: What do you want the visitor to know (education)? What do you want the visitor to feel (emotion)? What do you want the visitor to do (behavior)?

8. Subtly educate the visitor. Few people visit a historic site to be "taught" in a formal sense, but research indicates that many are interested in acquiring some knowledge. Informative interpretation may be limited by the level of leisure that is expected by the visitor at a given destination (Herbert 1989).

9. Relate ideas to their larger context. Interpretation serves to convey basic facts about a site, but should also use this information to show how the site fits into the larger historical and cultural context.

10. Excite interest and curiosity. Good interpretation does not necessarily present everything there is to know about a site. It is important to tell people where they can read or learn more about a subject.

Keys to Successful Interpreting Cultural Resources

Authenticity and Accuracy. Authenticity of place or thing is essential to interpreting cultural sites. This is important, both to the visitor and to the historic preservationist. People are attracted to historic sites because they feel they are genuine (Roddewig 1988). A place can have a profound meaning for someone because of strong connections with their personal past, or because it has attained value or significance of its own through time. While being enjoyable, interpretation should remain uncompromising in its authenticity (Sellars 1990).

Many people visit historic sites to learn about history and not to be merely amused. There is a certain level of trust on the part of the visitor that the information that they receive will be accurate unless some qualifying statement accompanies it.

Accuracy also means avoiding stereotypes, presenting accurate information about the past and not simply representing people the way "we think they should look and act". For example, generic Indian or Mexican activities should be avoided. They promote misconceptions and stereotypes or at least imply poor research (Stumpff 1988). When taken individually, historic facts may be accurate, but if the entire mode and message may still perpetuates negative stereotypes, in which case, an accurate history is not being presented.

Culture is Continuous. Prehistoric and historic sites of the past are connected through time with the cultures of today. It is important to avoid arbitrary cut off points that do not exist in history. For example, interpretation of America's native people often stops at the time of Spanish contact or the opening of the transcontinental railroad. This contributes to the misconception that Native Americans are a vanished people, no longer tied to their past. There are several ways to counter this misconception:

> --emphasize interpretation at sites where human occupation has been continuous over time. An example might by a riparian meadow site, originally an Indian rancheria and today the site for gathering traditional basketmaking materials by Native Americans.
>
> --show the evolution of objects, forms and ideas from the past and what they have become today. Contemporary objects help provide context and add time dimension to artifacts of the past.

--photos, videos, or even demonstrations of contemporary people creating cultural objects or actively participating in traditional activities demonstrate cultural continuity. For example, an ethnobotanical discovery trail interpreting Native American use of natural materials in the past and present would demonstrate this.

A Culture Belongs to its Cultural Group. It is important to understand the idea of "cultural property" when interpreting history--a culture is the property of its cultural group. When interpreting the culture of a particular group, we have a responsibility to ensure that the story is told from the perspective of members of that group. For example, compare the two movies, Alan Parker's Mississippi Burning and Spike Lee's Do the Right Thing. Parker's Mississippi Burning is a movie about African Americans during the Civil Rights Movement. The main characters are, however, Caucasian Euroamericans. The story is told through the eyes and from the perspective of the Euroamerican characters. In contrast, Spike Lee's movie, Do the Right Thing, is a movie about African Americans told from an African American perspective.

Respecting cultural property rights requires consulting with and involving the cultural groups whose history is being interpreted to ensure proper interpretation. Other ways to sensitively interpret a culture are to:

--be sure to tell the story of "what they did" not just "what was done to them".

--identify people by name when information is provided in interviews or in exhibits of objects they have made.

--do not use one cultural standard to measure another culture. For example, consider the statement: "The California Indians never really emerged from the stone age, but they successfully adapted to their environment and generally lived at peace with each other." The reference to "stone age", a term used by Western cultures, can be interpreted as using one cultural standard to measure another culture. While Indian cultures did not ordinarily judge success on the basis of the amount of surplus wealth they created, the size of their public monuments, and the extent of their military conquests, they are too often judged by this standard. From a Native American's perspective, success was sought in inter-human and human-creation relationships. They were not great city building people, rather philosophers, seeking not in theory, but in practice, the beauty and harmony of the Great Mystery.

Techniques and Media

David Herbert (1989) catalogs interpretive devises under three headings:
1) two-dimensional, 2) sound effects, and 3) three dimensional. In general, the interpreter should select media that:

--is capable of communicating the message effectively,

--is compatible with other media being used;

--aids in the overall presentation of the message;

--conveys the message at the right level and pace;

--is designed to the highest standards possible;

--allows the visitor to feel at ease and involved;

--answers questions which visitors are most likely to have; and

--allows participation in some circumstances. (Herbert 1989)

The following is not an exhaustive list of techniques and media available to the interpreter. Instead, some techniques that are particularly effective for interpreting cultural resources are highlighted.

Interpret Work in Progress. There are many opportunities for interpreting archaeological or historic preservation in progress, whether restoring a historic structure, rehabilitating a historic trail, or excavating a prehistoric site. Archaeology can be even more interesting when work is in progress than when the artifacts have been removed from a site, cleaned, and on display in a museum. Interpretation can also include mention of scientific debate or research in progress, i.e., refer to what is unknown. Our knowledge of the past is a growing and evolving process, not a static list of facts. Tell this story through interpretation.

Artifacts and Tangible Objects. Historians and anthropologists would call these "material culture". There is nothing quite as immediate as being able to see and, better yet, handle an artifact from the past. However, simply displaying labeled artifacts out of context is information not interpretation. Objects and sites lose their meaning and value when taken out of context, and left without some sense of who created them and who used them. It is important to retain as complete a sense of a culture as possible.

Oral Interviews. Oral interviews are an important source of information for cultural resource managers. For interpreters, this information can also be used in a variety of ways. Quotes from people "who were there" can be used in brochures along with a photo of the person. Interviews can be used in slide-tape presentations and video. The most effective method is to give visitors the opportunity to hear the stories from these individuals themselves. Again, through partnerships and volunteers it is often possible to engage these people in the interpretive process. Having an older miner or logger tell the story of living in the woods is the most personal of interpretive opportunities.

Use Provocative Quotations or Narration. Quotations from historical sources such as diaries, newspapers, and early literature often provide a effective link with the past. For example, the quotation below, which is a diarist's vivid description of crossing a stream along the Oregon Trail, could be used to interpret part of a nineteenth century migration route over the Sierra Nevada:

> If the wagons should be turned over, or the teams refuse to pull, or become uncontrollable!--The rushing of the waters against the wagons and teams...to hear the loud hallooing of the teamsters, the excitement of the women and children perched on the top of everything, looking as if a breath of wind would capsize the wagons and plunge the helpless passengers in the turbid river, would make the hairs on the head stand as erect as if they were made of porcupine quills.

Living History. Using this technique, an interpreter may play the role of a particular person or a type of person from the past, demonstrate crafts or skills, or create an "atmosphere" from the past as with cultural events or festivals. Demonstrations of Indian basket making, fishing and food gathering activities, gold panning, and are a few examples. Recreating these activities provides an effective way to interpret the more intangible aspects of culture. The one drawback with this method is that it is labor intensive; it often requires a considerable commitment of time. Partnerships and volunteers can help alleviate this problem.

Multilingual Interpretation. Use of multilingual media is becoming more and more an important part of interpretation, especially in California with its great diversity of cultures. In addition to increasing communication, the use of appropriate languages to interpret cultural resources adds another dimension, and heightens effectiveness and relevance. Using Spanish to interpret an early California adobe building, or Chinese to interpret a Chinese mining site, helps convey the essence of the culture itself, and adds another element in the complex web of that culture.

Photographs and Maps. Comparative photographs showing changes in the landscape through time is an excellent technique for interpreting "Changing Perspectives in the Landscape", the first regional theme. They also can be used to illustrate cultural resource activities in progress: a log cabin before restoration, as it is being restored, and finally after the work is complete and it is being used as a visitors' center.

Maps are another effective tool for orienting visitors, or showing them the layout of a site as it existed in the past. It is important not to assume that a visitor automatically understands concepts such as scale and orientation. Maps are particularly useful for extensive historic sites, and for identifying features on the ground.

INTEGRATING INTERPRETATION AND HISTORIC PRESERVATION

INTEGRATING INTERPRETATION AND HISTORIC PRESERVATION

Section 106 Review

The 1966 National Historic Preservation Act (NHPA) guides Federal management and protection of cultural resources. Section 106 of this act requires Federal agencies to take into account the effects of our "undertakings" on historic properties and to allow the State Historic Preservation Office (SHPO) and the Advisory Council on Historic Preservation (Council) to comment on these undertakings. This process applies to properties that are eligible or potentially eligible to the National Register of Historic Places. On-the-ground activities that are often part of constructing an interpretive project may involve some alteration of the historic site or building and, therefore, are considered "undertakings". Interpretation that leads to increased visitor use (even a simple brochure) might also require Section 106.

Prior to planning an undertaking (in this case, an interpretive project) a property's eligibility to the National Register of Historic Places should be determined by a qualified cultural resource specialist. As part of this process, the property's materials and features, which are important in defining its historic character, will be identified. This information will be valuable for interpretation as well.

Next, the cultural resource specialist should assess the impact of the planned work on the historic property. The historic character of each property is unique and, therefore, the proposed undertaking will have a different effect on each property. What is acceptable for one project may be unacceptable for another.

Information describing the project is then sent for review by the SHPO. For undertakings with "no effect" or "no adverse effect", the project may proceed as designed after concurrence by the SHPO. If there is disagreement, the dispute is taken to the Council. If the project is determined to have adverse effects on the historic property and no other alternative is found, a Memorandum of Agreement (MOA) defining mitigation measures must be prepared. Interpretation seldom has an adverse effect on a site; in most cases, a compatible, nondestructive plan can be designed. In fact, interpretation often can become part of the measures used to mitigate for some other destructive activity. For instance, if a historic structure needs to be torn down, offsite interpretation in an exhibit or brochure can help mitigate for that loss.

Protection of Sites

To some extent, there is a conflict between preservation and public access to historic sites. This conflict can take two general forms: 1) the impacts that growing numbers of visitors have on historic sites; and 2) increased vandalism. Appropriate interpretation of historic sites can help alleviate both of these preservation problems.

In the planning stages, it is important to keep protection of the resource itself in mind. Sites may be sensitive because of their fragile nature or because of their sacred associations to ethnic groups living today. By law, location of archaeological sites cannot be made public until we have mitigated for the impacts visitors would have on a site. Therefore, we need to be concerned with directing people away from sensitive sites and toward those sites which can withstand the impacts of visitors. Careful design can lead the visitor away from sensitive or fragile areas of a site. Directional signs, trails, or barriers can be used to control access as well as limiting the number of visitors.

Interpretation can detract vandals and serve to protect a site. Often a clear and evident presence at a site will result in a decrease in vandalism. Buildings that show neglect or previous vandalism, seem to attract continued vandalism.

Direct involvement of local people is one source of protection, stimulating interest also contributes indirectly to site protection. Often when local people see attention given to the history of their area, their attitudes change about protection of the resource. They, in effect, contribute toward the management of the resources and safeguard sites by reporting vandalism and other problems.

Interpretation of Sites NOT Eligible to the National Register

Eligibility for the National Register of Historic Places is the key to fulfilling our responsibilities under Section 106 of the National Historic Preservation Act. However, this is not a critical factor in selecting cultural sites for interpretation. In many instances a site can be interpreted that does not meet the National Register criteria but meets criteria more relevant to interpretation. Is the site of interest to forest visitors? Does it present an opportunity for educating, entertaining, or fulfilling any of the other goals of interpretation? Is it accessible to the visiting public? These questions are not asked by the National Register.

In fact, when a site has been determined NOT to be eligible for the National Register, this allows for more flexibility in developing interpretation for the site. Consultation with the SHPO on details of the plan, as described above, is not necessary. Often a site is determined to be ineligible because of its lack of integrity; this may mean that there is less on the ground to interpret. But, because interpretation incorporates so many other means of communicating, a whole story may be created around very minimal physical remains. Interpretation often does not even take place on site.

CONCLUSION

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Benefits of Interpreting Cultural Resources

Interpretation of cultural resources on national forests in California will benefit both the agency and visitors. In his book Interpreting the Environment (1982), Grant Scharpe lists the benefits provided through interpretation. These have been adapted here to describe the potential benefits of interpreting cultural resources:

1. Interpretation contributes directly to the enrichment of visitor experiences.

2. Interpretation makes visitors aware of their place in their own culture, and in the world. Interpretation of other cultures can give them a better understanding of the complexities of cultural diversity and coexisting with other cultures.

3. Interpretation may broaden the visitor's horizons beyond a local event in history, giving a greater understanding of a larger historical context.

4. Interpretation informs the public and an informed public may make wiser decisions on matters related to cultural resources management.

5. Interpretation may reduce the unnecessary destruction of cultural properties, and slow the loss of this fragile, non-renewable resource so that future generations can enjoy and understand their heritage.

6. Interpretation provides a means of moving people subtly from sensitive areas to sites that can better sustain heavy human impact, thus protecting cultural resources.

7. Interpretation is a way to improve public image and establish public support. Interpretation of cultural resources demonstrates that the Forest Service truly is a multiple-use, multiple-benefit agency. Interpretation can increase public support for historic preservation.

8. Interpretation may instill in visitors a sense of pride in their country or in the region's cultural heritage.

9. Interpretation may assist in the successful promotion of forests where tourism is essential to an area's economy. Interpretation of cultural resources can help the Forest Service better meet the needs of urban forests, and develop tourism in rural areas.

10. Interpretation may be effective in preserving significant historic sites by arousing citizen concern.

11. Interpretation may motivate the public to take action to protect their cultural resources in an effective, sensible, and logical way.

Recommendations

The following recommendations are made with regard to the implementation and use of this interpretive guide:

Regional Office. The Regional Office is responsible for distribution of this guide, testing and modifying its contents, and providing training. The Regional Office will accomplish these goals through the following steps:

1. A variety of handouts and guides will be assembled and used as appendixes to this guide. These items will include:

   Lists of resources
   Forest Service Manual 2300, Chapter 2390 - Interpretive Services
   Technical information on signing, etc.
   Sample brochures with annotations
   Interpretive association overview
   Guides to accessible interpretation
   Guides to interpretation and the Recreation Opportunities Spectrum (ROS)

2. The guide and appendixes will be assembled in a binder format so they will be easy to use and access. The binders will be made available to cultural resource and interpretive specialists on each of the forests and ranger districts.

3. Pilot projects will be selected to test this guide. The forests and districts involved in these pilot projects will be asked to provide feedback on the guide's usefulness and effectiveness.

4. Changes will be made to the guide based the forest's recommendations.

5. A series of training sessions will be developed over the next few years that emphasizes the interpretation of cultural resources. The guide will provide a focus for those training sessions.

6. A review will be conducted in 2 years to evaluate the effectiveness of the guide and update information.

7. A separate plan for interpreting cultural resources for children should be be developed in the future.

Forests and Districts. The forests should generally work as a whole in developing forest-wide interpretative plans and prioritizing projects. However, each district needs to look closely at their local area, identifying opportunities that exist and incorporating natural and cultural sites already available for visitation. We recommend that:

1. Forests and districts review cultural resources for their interpretive potential and make interpretation an integral part of their programs.

2. Forests and districts tie local interpretive projects to both the national Windows on the Past Program and to the regional interpretive themes provided in this guide.

3. Forests develop interpretive plans for cultural resources that link recreational opportunities in their area. Local and site specific themes should be developed at both forest and ranger district levels, and they should devolve from the broader themes provided in this guide.

4. Forests and districts use an interdisciplinary approach to develop interpretive projects. Various specialists should be brought together in the process.

5. Protection of the resource must remain a primary goal in managing cultural resources, and in developing interpretation of cultural resources. Forests and districts must balance the goals of preservation against those of public interpretation.

ANNOTATED BIBLIOGRAPHY

ANNOTATED BIBLIOGRAPHY

This bibliography contains the references cited in the text of this guide, and also includes a number of references that can be used by interpreters of cultural resources.

The references are divided into five general subject areas:

Recreation and Population Trends in California
Interpretation - General Texts
Interpreting History and Cultural Resources
California History and Prehistory
Forest Service History and the History of the Pacific Southwest Region

Recreation and Population Trends in California

California Department of Commerce (CDC). 1989. Number and Characteristics of Travelers to California in 1988. Sacramento: California Department of Commerce, Office of Economic Research. 104 p.

General statistics based on questionnaire sent members of to National Family Options, Inc. The figures are organized by both California residents and out-of-state visitors. Information is provided on regions visited and locations visited within those regions. Two limitations exist, however: the limited sample size did not allow for interpreting visitor characteristics, and the data is based on trips that were taken at least 100 miles from a person's home and forest visitors do not always come from that great a distance.

Henry, William A., III. 1990. Beyond the Melting Pot. Time April 9: 28-31.

An important article that summarizes the changes that are taking place in this country's population and, therefore, its politics, values, and culture. Highlights some of the major issues that accompany those changes.

President's Commission on Americans Outdoors. Report and Recommendations to the President of the United States. 1986. Washington, D.C.: U.S. Government Printing Office. 210 p.

One of the most important documents in the history of recreation in the U.S. This report recognized that outdoor recreation was increasing in importance and provided a vision for managing that growth into the future.

Siehl, George H. 1990. Amenity Resources and Rural Economic Growth: Report on a National Policy Symposium. Washington, DC: Environment and Natural Resources Policy Division, Congressional Research Service, Library of Congress. 92 p.

This report summarizes some of what is needed to effectively realize the potential that amenity resources hold for improving the social and economic condition of rural America. Symposium participants were divided into working groups based on geographic regions of the country. California fell mostly within the region called Ecotopia.

USDI Bureau of Land Management (BLM). 1990. Recreation 2000: A Strategic Plan for California Recreation 1990-2000. Sacramento: USDI Bureau of Land Management. 166 p.

The BLM, in response to the 1987 President's Commission on Americans Outdoors, has produced strategic plans such as this one for the development of recreation opportunities in each state. The strategic plan for California discusses the relationship of the BLM's program with other recreation providers in California (including the Forest Service), looks at issues facing recreation in the state, and outlines a program for management and funding of recreation development for the next decade.

USDA Forest Service, Pacific Southwest Research Station (FS, PSW). 1989-1990. Recreation Research Update. Vols. 1-3. Wildland Recreation and Urban Culture Project, Pacific Southwest Research Station.

An in-house publication produced by the Forest Service providing statistics on visitors to the urban forests in southern California and to the Inyo National Forest. Brief and informative.

USDA Forest Service, Region 5 (FS). 1991. The Pacific Southwest Region's Focus on Action for Recreation, Interpretive Services, Wilderness, Cultural Resources, and Visual Resources. San Francisco: USDA Forest Service, Region 5. 46 p.

This publication provides guidelines for development of the Recreation Program in the Region for the next decade. The "Focus" describes tree main thrusts for the program: taking care of what we have, partnerships, and Interpretive Services.

USDI National Park Service (USDI). 1990. California 2000: Environmental Scan. Division of Planning, Grants, and Environmental Quality, Western Regional Office, National Park Service. In draft 9/15/90. 5 p.

This summary includes bullet statements about technology, workplace, education, and people/societal trends in California. Valuable figures and information that may need to be reevaluated through time, but provide a broad picture of the near future for the state.

Interpretation - General Texts

Gegnier, Kathleen H. 1988. The Nature Fakir's Handbook: Preservation Skills for the Interpretive Naturalist. Steven's Point: University of Wisconsin, Steven's Point Foundation Press, Inc. 66 p.

Part of a four-book interpretive handbook series developed by the College of Natural Resources, University of Wisconsin. This text is geared to interpretive naturalists, but contains excellent general information on planning, presenting, and evaluating interpretive programs.

Lewis, William J. 1980. Interpreting for Park Visitors. Eastern Acorn Press. 159 p.

A concise, clear text covering the basics of interpretation for use by National Park Service specialists. The examples provided throughout are very helpful.

Machlis, Gary E. and Donald R. Field. On Interpretation: Sociology for Interpreters of Natural and Cultural History. Corvallis: Oregon State University Press. 176 p.

The series of articles in this publication concentrate on the application of sociology to interpretation. The authors contend that a better understanding of forest and park visitors will improve communications. The articles describe various visitor groups such as family campers, the elderly, Japanese tourists, and other ethnic groups, and knowing these audiences will be very important in using the themes presented in this guide. Articles, such as Joseph W. Meeker's "Red, White, and Black in National Parks" (p. 127-137) and Gary E. Machlis' "Interpretation in an Urban Society" (p. 139-149), are particularly relevant to this guide.

Pollack, James W. 1989. Interpretation in the Recreation Opportunity Spectrum (ROS). Unpublished manuscript on file in the USDA Forest Service, Regional Office in San Francisco.

The Recreation Opportunity Spectrum provides a framework for defining, planning, and managing the variety of interpretive opportunities on a national forest. This paper describes the appropriate level of interpretation that should be provided in each of the ROS classes.

Sharpe, Grant W. 1982. Interpreting the Environment. New York: John Wiley and Sons. 694 p.

Written for resource managers of public agencies, this book emphasized conventional approaches to interpretation of both natural and cultural resources. The chapters on the interpretive plan, selecting the interpretive media, and the section on the techniques of interpretation are most practical and helpful.

Tilden, Freeman. 1957. Interpreting Our Heritage. Chapel Hill: The University of North Carolina Press. 119 p.

This text is an early landmark on interpreting history, and the fundamental principles and psychology of interpretation. Though written with National Parks and cultural sites in mind, the general guides apply to the interpretation of any site.

Interpreting History and Cultural Resources

Alderson, William T. and Shirley Payne Low. 1976. Interpretation of Historic Sites. Nashville: American Association for State and Local History. 189 p.

This text considers the practical aspects of developing and conducting interpretative programs, from setting objectives through evaluation and monitoring of programs. This is a good field guide with appendixes that provide step-by-step examples.

Bowes, R. G. 1989. Tourism and Heritage: A New Approach to the Product. Recreation Research Review 14(4): 35-40.

This excellent paper describes "community-based, regional heritage tourism". The author advocates broad public participation, the use of history to develop regional interpretive themes, and sustainable development as keys to successful, regional tourism. If Bowes has learned from the American tourist as he says, we, in turn, have much to learn from him.

Brunger, Alan G. 1989. Historic Landscape Regions: Recreation, Tourism, and Interpretation. Recreation Research Review 14(4): 24-34.

This is an interesting review of Canadian efforts to incorporate interpretation of the historic landscape into recreational planning. Brunger also espouses the thematic approach to interpreting history. He discusses methods for rating significance of historic landscapes which take into account local history as well as protecton of the resource.

Capelle, Alan D. 1979. Fulfilling Recreation Objectives Through Interpretation in an Urban Based Historic Site. In: Proceedings of the Association of Interpretive Naturalists Workshop. p. 8-14.

Interpretive planning for a site in close proximity to Calgary in Western Canada. The premise here is that interpretation is an integral part of recreation.

Edwards, Jarwel. 1989. Historic Sites and Their Local Environments. In: Heritage Sites: Strategies for Marketing and Development. Herbert, David T., Richard C. Prentice, and Colin J. Thomas, editors. Aldershot, England: Gower Publishing Company Limited. pp. 272-293.

This article identifies and analyzes three key environmental elements: the physical, socio-cultural, and economic impacts of visitors to historic sites. The information here is probably most useful at formally interpreted, highly-impacted sites.

Herbert, David T. 1989. Does Interpretation Help? In: Heritage Sites: Strategies for Marketing and Development. Herbert, David T., Richard C. Prentice, and Colin J. Thomas, editors. Aldershot, England: Gower Publishing Company Limited. pp. 191-230.

This essay examines the key features of interpreting cultural sites. Herbert discusses the goals and objectives of interpretation, and finally its effectiveness. Approaches to interpreting historic sites are discussed and the effectiveness of various methods is assessed.

Light, Duncan. 1987. Interpretation at Historic Buildings. Swansea Geographer 24: 34-43.

This is a good summary of the aims of interpretation and interpretive techniques, but this is done better elsewhere. Light does not really address what is suggested by the title, historic structures, except in a cursory manner.

Loomis, Ormond H., Coordinator. 1983. Cultural Conservation, The Protection of Cultural Heritage in the United States. Washington, DC: American Folklife Center, Library of Congress. 123 p.

A discussion of the need for preserving intangible cultural resources or "folklife". While this book does not address interpretation directly, it does provide information and resources that can help the Forest Service fulfill its responsibilities in this area through interpretation.

Lowenthall, David. 1985. The Past is a Foreign Country. New York: Cambridge University Press. 498 p.

Lowenthall helps us understand why interest in the past is almost universal. Using a marvelous variety of sources, he discusses how people see, value, and understand the past. The concepts in this book are concepts that interpreters of the past need to understand in order to interpret history well.

Pavlik, Robert C. 1986. Cultural Resources Management and Interpretation: Working Together to Preserve the Past. The Interpreter Winter: 22-23.

This essay suggests ways to increase the awareness of casual pot hunters to the need to protect cultural resources. However, the author's methods for encouraging the visitor "to make a full confession and return materials filched from the park", are overly bureaucratic and probably ineffective.

Potter, Parker B., Jr. 1990. The "What" and "Why" of Public Relations for Archaeology: A Postscript to DeCicco's Public Relations Primer. American Antiquity 55(3): 608-613.

This article was written as an addendum to a Primer on producing newspaper articles that appeared in an earlier issue of American Antiquity. Even though this second article also specifically talks about public relations and the news media, the arguments for public education are very much the same reasons for interpreting history to the public. The author provides concepts useful in developing messages for the public.

Rakestraw, Lawrence. 1982. Historical Interpretation. In: Grant W. Sharpe, editor. Interpreting the Environment. New York: John Wiley and Sons. p. 561-584.

This Chapter (24) specifically addresses historical interpretation. However, it is poorly written, rambles, and is full of misinformation. The subject is covered with much more skill elsewhere.

Roddewig, Richard J. 1988. "Selling America's Heritage...Without Selling Out." Preservation Forum 2(3): 2-7.

Roddewig discusses the fact that cultural tourism is part of the motivation of almost all travel in the United States. He states that "Those states that protect and develop their historic sites will be the leaders in American tourism in the 21st century." He also outlines the essential elements of a cultural tourism program.

Sellars, Richard West. 1990. Why Take a Trip to Bountiful--Won't Anaheim Do? Landscape 30(3):14-19.

This essay discusses the importance of authenticity of place or thing, and the importance of personal association with historic places or artifacts. Some of the keys to making interpretation connect with "the experience of the visitor" (Tilden's first principle) are in this important treatis.

Sims, Cort. 1988. An Agenda for the Preservation and Interpretation of Historic Sites on the Idaho Panhandle National Forests. Unpublished paper prepared in partial fulfillment of the requirements of the Professional Development for Outdoor Recreation Management at Clemson University. Available on microfiche in the Regional Office, San Francisco. 69 p.

This paper provides an excellent example of the process that should be used by forests to identify and prioritize interpretive projects. Cort looks at three alternatives: 1) continuing the current approach to interpretation on his forest (as funds and time become available); 2) interpreting historic sites according to priorities based on historic significance; and 3) interpreting historic sites according to priorities based on historic significance, preservation goals, and budgetary limitations. His interpretive themes are fairly standard, historical themes, but they are useful.

Stumpff, Linda Moon. 1988. "Native American Interpretation and Cultural Resource Management. Trends April. p. 7-12.

Because of increased social and legal recognition of Native American rights, the National Park Service is exploring new approaches to interpreting Native American culture. This article combines both general concepts and practical suggestions with excellent examples. This article uses language that still conveys an "outsider-looking-in" perspective, but is an essential reference, nevertheless.

USDA Forest Service (FS). 1988. Serving People by Opening the Doors to the Past: Cultural Resources Interpretive Action Plan. Unpublished document on file in the USDA Forest Service, Regional Office, Region 3, Albuquerque, NM. 15 p.

An action plan developed by Region 3 that provides a framework for cultural resources interpretation in the Southwestern Region. Developed by an interdisciplinary team, this plan responds to a General Management Review calling for development of interpretive opportunities.

Uzzell, David L., editor. 1989. Heritage Interpretation. Volumes 1. The Natural and Built Environment. New York: Belhaven Press. 237 p.

Uzzell, David L., editor. 1989. Heritage Interpretation. Volume 2. The Visitor Experience. New York: Belhaven Press. 223 p.

A selection of papers presented at the Second World Congress on Heritage Preservation at Warwick, England in September 1988. These two volumes provide a comprehensive, current review of interpretive philosophy, theory, practice, and research.

California History and Prehistory

Bean, Walton and James J. Rawls. 1988. California, An Interpretive History. Fifth Edition. San Francisco: McGraw-Hill Book Company. 522 p.

An excellent overview of California history offering original interpretations of California's most controversial and persistent problems, such as racism, vigilanteism, conflicts between labor and capital, and struggles over the state's land and water resources. Full attention is paid to cultural and social affairs, as well as to political and economic history. Emphasis has been placed on southern California, especially in the twentieth century, information which is particularly relevant to Forest Service concerns and emphases in interpretation.

Chartkoff, Joseph L. and Kerry Kona Chartkoff. 1984. The Archaeology of California. Standford, CA: Stanford University Press. 456 p.

Written for the general public, this serves as an excellent resource for interpreters. This book summarizes in layperson's language and in an easy-to-use form, archaeological remains found in California. The publication was sponsored by the USDA Forest Service.

Chinn, Thomas W., H. Mark Lai, and Philip P. Choy, editors. 1969. A History of the Chinese in California: A Syllabus. San Francisco: Chinese Historical Society of America. 81 p.

An excellent summary of the Chinese in California from the earliest preColumbian contacts with specific information on their participation in the different industries in California and other aspects of Chinese heritage.

Heizer, Robert F., editor. 1978. California. Volume 8. Handbook of North American Indians. Washington, D.C.: Smithsonian Institution. 800 p.

This is perhaps the most complete reference on what is known about the prehistory, history, and cultures of California's Indians.

Katz, William Loren. 1987. The Black West. Seattle: Open Hand Publishing, Inc. 348 p.

"Like other pioneers, people of color dreamed of striking it rich or getting a homestead; more than others they pined for a prairie home where one could educate children protect women and nail down elusive dreams." The author of this fascinating book makes sure that the stories of African Americans that won the West are told. There are plenty of photos, and the names and faces that make interpreting history interesting.

Levy, Jo Ann. 1990. They Saw the Elephant: Women in the California Gold Rush. Hamden, CT: Archon Books. 265 p.

The book is full of quotes from letters, diaries, and reminiscences of pioneer women that participated in the gold rush of California. The extent to which women participated in this major event in the history of the West had not been fully realized before. These are real women telling their stories in their own words, an important source for interpreters of history.

Lyman, Stanford M. 1970. The Asian in the West. Reno: University of Nevada. 168 p.

This set of papers focuses on the structure of Chinese society. The author points out that "until recently the Asian has occupied an insignificant place the annals of American history". This is particularly amazing when we learn that in the 1850s they were by far the largest of the foreign minorities in the state.

Moratto, Michael J. 1984. California Archaeology. Orlando: Academic Press, Inc. 757 p.

A complete synthesis of California archaeology, this book covers the entire time span of prehistory from the first inhabitants of the New World to the arrival of European explorers and colonists in the sixteenth century. Moratto defines major themes in California's prehistory and shows how California's prehistoric past is relevant to understanding human behavior.

Office of Historic Preservation. 1976. California Inventory of Historic Resources. Sacramento: Department of Parks and Recreation. 265 p.

The 3,000 properties listed in this inventory are grouped into themes and it is, therefore, useful for finding comparative information on historic sites. It is not a complete, current listing, however, because it was published in 1975 and only contains properties listed by the State Historic Preservation Office (SHPO).

Office of Historic Preservation. 1988. Five Views: An Ethnic Sites Survey for California. Sacramento: Department of Parks and Recreation. 265 p.

This publication was produced to stimulate interest in ethnic cultural sites in California. The information is intended to help planners identify, evaluate, and interpret ethnic properties. The text is an excellent reference for developing the first regional theme--diversity.

Starr, Kevin. 1973. Americans and the California Dream: 1850-1915. New York: Oxford University Press. 494 p.

Starr, Kevin. 1985. Inventing the Dream: California Through the Progressive Era. New York: Oxford University Press. 300 p.

These two books integrate fact with imagination and, in that sense, are a true reflection of California history. They cover the time between California's admission into the Union and the Panama-Pacific International Exposition in San Francisco, and then through the Progressive era. Starr says in the preface of his first volume: "In this more complicated time, when hope is not so certain and the promise is unclear, the faith of those years must come to our aid." In that thought, he ties the past with the present, and in these volumes he presents a great deal of useful material for the interpreter.

Forest Service History and the History of the Pacific Southwest Region

Ayres, R. W. 1958. History of Timber Management in the California National Forests 1850 to 1937. Unpublished manuscript on file in the San Francisco, USDA Forest Service, Region 5 Cultural Resource Library. 86 p.

This report is primarily descriptive. It is a comprehensive--and sometimes humorous--history of timber management and the lumber industry in California. The subject is treated with an honesty that could come only from one who participated in the logging industry.

Bergoffen, William W. 1976. 100 Years of Federal Forestry. Agricultural Information Bulletin No. 402. Washington, D.C.: USDA Forest Service. 199 p.

A pictorial history of Federal forestry. This was first issued in 1976 to celebrate the 100th anniversary of the establishment of a forestry agency in the Department of Agriculture. It was reissued in 1991 to commemorate the Centennial of the Forest Reserve Act. Historical photos document the changes in the Forest Service through the years and copies can be obtained by contacting the National Agriculture Library, Special Collections, Beltsville, Maryland, 20905; (301) 3443875.

Dana, Samuel Trask and Sally K. Fairfax. 1980. Forest and Range Policy: Its Development in the United States. New York: McGraw-Hill Book Company. 458 p.

The second edition of this important work takes a historical, chronological approach to the topic, but includes some analysis of events and facts. The book focuses on major influences on the development of forest and range policy. Negotiated settlements between competing interest groups, regions and agencies; the legislature, the courts and the executive agencies; the public, state and Federal governments, all played a role. Important world events (world wars, economic and energy crises, etc.) also influenced programs. This book is useful for showing how the Forest Service fits into the larger resource management picture.

Frome, Michael. 1971. The Forest Service. New York: Praeger Publishers, 241 p.

Frome, a journalist by trade, wrote from the Forest Service point of view. In this work, he uses history in an attempt to remind the agency of its original purpose. As he states: "In my opinion, the hour is right and the need is critical for the Forest Service to rediscover and follow Pinchot's course. Commodity production must be subordinated to environmental protection and to the physical and ethical survival of the nation."

Rowley, William D. 1985. U. S. Forest Service Grazing and Rangelands: A History. College Station: Texas A & M University Press. 270 p.

Rowley's history of Forest Service grazing and rangeland management was produced under contract--he had not worked with the Forest Service. Exploring the development of grazing, his work focuses on one major aspect of Forest Service responsibility, and, therefore, explores the subject in great detail. His approach is to track the conflict surrounding development of a specific policy, grazing policy, and how it was resolved.

The author begins his history with the development of grazing on western lands, and explores the relatively complex issue of the early development of range use. Rowley then focuses on the World War I years, and shows the negative effects of policies developed in that time. Wartime policy on grazing has been a relatively unexplored subject until this book. He concludes with a list of recent concerns about grazing on forest lands.

Schiff, Ashley L. 1962. Fire and Water: Scientific Heresy in the Forest Service. Cambridge: Harvard University Press. 225 p.

This account of Forest Service history came at a time when various Forest policies and procedures were being held up for public scrutiny. The mood of the Nation was one of renewed awareness about environmental issues, and the book reflects this period. The work concentrates on the history of research directed towards fire protection and water management.

Show, S. Bevier. 1965. National Forests in California. Oral history interview transcribed by Amelia R. Fry. Berkeley: University of California. 215 p.

Stuart Bevier Show was one the most important figures in the Western forestry. He served as Regional Forester in Region 5 for 20 years during what was the New Deal Era and the most formative phase of the conservation movement in California. In this transcribed interview, Show discusses the development of fire protection, the organization of services and personnel, land management, timber production, recreation, and research.

Steen, Harold K. 1976. The U. S. Forest Service: A History. Seattle: University of Washington Press. 356 p.

Steen produced this thorough history of the agency under a contract with the Forest Service, and his perspective is that of a non-employee. His approach was to view the organization from its top down. Steen begins with those events that led directly to the Forest Service's formation. He explores how Pinchot, Roosevelt, and the conservation movement orchestrated the transfer of the agency from Interior to Agriculture. He then explores how forest research, grazing, and fire management developed within the agency, and how political influences helped shape these activities into what they are today. Steen spends some time discussing the New Deal planning and how it affected the Forest Service. Next, he describes the participation of the Forest Service in the War effort, and ends his account with the beginning of Multiple Use legislation.